

THE  
ANALYTICAL REVIEW,

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HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,

WITH SHORT CHARACTERS;

NOTICES, OR REVIEWS OF VALUABLE FOREIGN BOOKS;

CRITICISMS ON NEW PIECES OF MUSIC AND WORKS OF ART;

AND THE

LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et  
"censura tempus teratur; sed plane *historice* res ipsæ narrentur, *judicium*  
"parcius interponatur." *BACON de historia literaria conscribenda.*

V O L. X.

FROM MAY, TO AUGUST INCLUSIVE, 1791.

L O N D O N:

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Academia Cantabrigiensis  
Liber.



T H E  
ANALYTICAL REVIEW,

For M A Y, 1791.

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ART. 1. *A Discourse delivered to the Students of the Royal Academy on the Distribution of Prizes, December 10, 1790.*  
By the President. 4to. 31 pages. Price 3s. Cadell. 1791.

THE pleasure we feel in reviewing this discourse is not a little damped by the hints thrown out in its beginning, that it may probably conclude the series. As Sir Joshua's secession from practice is a loss to the standard-art of this country in particular, so the silence of such a monitor against the dastard-taste breaking in upon us in the historical branch, will be severely felt by the students of the art in its grand and general sense.

After having viewed, in its various lights, the Institution which gave rise to these discourses, Sir J. proceeds to recapitulate the system laid down in his former essays: he finishes, as he began, with the name of *Michael Angelo*. Without pretending to fetter individual bent and process, he attempts to shew that the imitation of that man has formed the painter of grace, as well as the painter of the sublime. That *Parmegiana* and *Tibaldi* drank at the same source; that his manner, like a generous seed, had produced and invigorated what there is remaining of grandeur in the art, though, according to different climates and dispositions of men, it more or less degenerated; having expatiated on this, and many relative topics, and balanced the defects of his model, with his excellencies, he concludes with proposing methods of acquiring something of his style. These, which the author himself will probably consider as the most useful part of his discourse, we lay before our readers: P. 24.

\* The stile of Michael Angelo, which I have compared to language, and which may, poetically speaking, be called the language of the gods, now no longer exists, as it did in the fifteenth century, yet with the aid of diligence, we may, in a great measure, supply the deficiency which I mentioned, of not having his works so perpetually before our eyes; by having recourse to casts from his models and designs in sculpture; to drawings or even copies of those

those drawings; to prints, which however ill executed, still convey something by which this taste may be formed; and a relish may be fixed and established in our minds for this grand stile of invention. Some examples of this kind we have in the Academy; and I sincerely wish there were more, that the younger students might, in their first nourishment, imbibe this taste; whilst others, though settled in the practice of the common-place stile of Painting, might infuse, by this means, a grandeur into their works.

‘ I shall now make some remarks on the course which I think most proper to be pursued in such a study. I wish you not to go so much to the derivative streams, as to the fountain head; though the copies are not to be neglected; because they may give you hints in what manner you may copy, and how the genius of one man may be made to fit the peculiar manner of another.

‘ To recover this lost taste, I would recommend young artists to study the works of Michael Angelo, as he himself did the works of the ancient sculptors; he began, when a child, a copy of a mutilated Satyr’s head, and finished in his model what was wanting in the original. In the same manner, the first exercise that I would recommend to the young artist when he first attempts invention, is to select every figure, if possible, from the inventions of Michael Angelo. If such borrowed figures will not bend to his purpose, and he is constrained to make a change or supply a figure himself, that figure will necessarily be in the same stile with the rest, and his taste will by this means be naturally initiated, and nursed in the lap of grandeur. He will sooner perceive what constitutes this grand stile by one practical trial than by a thousand speculations, and he will in some sort procure to himself that advantage which in these later ages has been denied him; the advantage of having the greatest of artists for his master and instructor.

‘ The next lesson should be, to change the purpose of the figures without changing the attitude, as Tintoret has done with the Sampson of Michael Angelo. Instead of the figure which Sampson bestrides, he has placed an eagle under him, and instead of the jaw-bone, thunder and lightning in his right hand, and it becomes a Jupiter. Titian, in the same manner, has taken the figure which represents God dividing the light from the darkness in the vault of the Capella Sestina, and has introduced it in the famous battle of Cadore, so much celebrated by Vasari, and extraordinary as it may seem, it is here converted to a general, falling from his horse. A real judge who should look at this picture, would immediately pronounce the attitude of that figure to be in a greater stile than any other figure of the composition. These two instances may be sufficient, though many more might be given in their works, as well as in those of other great Artists.

‘ When the student has been habituated to this grand conception of the art, when the relish for this stile is established, makes a part of himself, and is woven into his mind, he will, by this time, have got a power of selecting from whatever occurs in nature that is grand, and corresponds with that taste which he has now acquired, and will pass over whatever is common-place and insipid. He may then bring to the mart such works of his own proper invention.

as may enrich and increase the general stock of invention in our art.

‘ I am confident of the truth and propriety of the advice which I have recommended ; at the same time I am aware how much, by this advice, I have laid myself open to the sarcasms of those critics who imagine our art to be a matter of inspiration. But I should be sorry it should appear even to myself that I wanted that courage which I have recommended to the students in another way : equal courage perhaps is required in the adviser and the advised ; they both must equally dare and bid defiance to narrow criticism and vulgar opinion.

‘ That the art has been in a gradual state of decline, from the age of Michael Angelo to the present, must be acknowledged ; and we may reasonably impute this declension to the same cause to which the ancient critics and philosophers have imputed the corruption of eloquence. Indeed the same causes are likely at all times and in all ages to produce the same effects : indolence—not taking the same pains—desiring to find a shorter way—is the general imputed cause. The words of Petronius are very remarkable. After opposing the natural chaste beauty of the eloquence of former ages to the strained inflated stile then in fashion, ‘ neither,’ says he, ‘ has the art of painting had a better fate, after the boldness of the Egyptians had found out a compendious way to execute so great an art.’

‘ By *compendious*, I understand him to mean a mode of painting, such as has infected the style of the later painters of Italy and France ; common-place without thought, and with as little trouble, working as by a receipt, in contradistinction from that stile for which even a relish cannot be acquired without care and long attention, and most certainly the power of executing, not without the most laborious application.

‘ I have endeavoured to stimulate the ambition of artists to tread in this great path of glory, and, as well as I can, have pointed out the track which leads to it, and have at the same time told them the price at which it may be obtained. It is an ancient saying, That labour is the price which the Gods have set upon every thing valuable.’

Charmed and instructed as we are by the general doctrine of this discourse, we cannot help adding a few observations.

Sir J. appears to grant to *Michael Angelo*, exclusively, what he has uniformly refused to the human mind in general—‘ a divine energy, which carried the art at once to its highest point of possible perfection.’

Igneus est ollis vigor et cœlestis origo  
Seminibus.

At the same time he is inclined to think that his power was progressive, and, though he will not say that M. Angelo was ‘ eminently poetical, only because he was greatly mechanical, he is sure, that mechanic excellence invigorated and emboldened his mind to carry painting into the regions of poetry, and to emulate that art in its most adventurous flights.’



Admitting, that, without acquiring the means of execution, it is impossible to give birth and consequence to thought—is it fair to conclude that power of execution can ever impart mind? It is a mind similar to *M. Angelo* alone, that ever can make use of him: but he who can imitate him, will hardly condescend to copy—‘The servant who follows,’ said *M. Angelo*, ‘can never pass his master.’ It is, perhaps, owing to his having been too much absorbed by the mechanical part, that the last judgment is not equal in sublimity to the rest of the Sistine chapel:

————— Noxia corpora tardant

Terrenique hebetant artus, moribundaque membra.

These were, what his followers copied, from *Daniel* of *Volterra*, to the blind *Vasari*, copied, but copied without success; his mighty limbs hung on their puny conceptions, like giants robes upon a dwarfish thief.—*Raffaello* alone, of all that numerous list of students who copied the never-sufficiently lamented Cartoon of *Pisa*, penetrated to the mind of the master, and without attempting to change his own individual perceptions, appropriated what was useful to himself. He seldom, and commonly without success, ventured on that ocean of sublimity which was *M. Angelo*’s element: his gods in general, and the vision of *Ezekiel* in particular prove, that he was not made to wield celestial weapons. A better instance, in our opinion, might have been produced of the imitation of *Parmegiano* too, than his *Moses*: an indignant savage, and the lawgiver of a barbarous nation, are very different ideas. The attitude of the *Isaiah*, in the Sistine chapel, which he transfused into a beautiful *Madonna*\*, would have illustrated the author’s purpose better.

We are far from insinuating that the study, and even the perpetual, and, next to the antique, exclusive copying of *M. Angelo*’s works—*nocturna diurna manu*, can ever be, without great advantage to those who are born to see. But let the failure of so many great names be a hint to inferior minds, that it is not by stringing together a number of *M. Angelo*’s figures, they must ever hope to obtain grandeur of mind and celebrity of name.

The highest compliment ever paid by one artist to the style and memory of another, it must be owned Sir J. pays to *M. Angelo*, when he declares that ‘were he now to begin the world again, he would tread in the steps of that great master: to kiss the hem of his garment; to catch the slightest of his perfections, would be glory and distinction enough for an ambitious man.’ Yes, if that attempt were likely to be attended with applause and encouragement! but suppose the contrary;

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\* Engraved by I. Coelemans.



suppose the neglect of the great, the execration of the vulgar, the ridicule of the false critic, and the invective of the hireling, to be the consequence of that pursuit, would the author, young and unprotected, just beginning his career of active life, dare to stem the muddy torrent? Would he find resources in himself and the perfections of his model sufficiently invigorating to brave the repeated checks of contempt, poverty, and abuse? If Brutus was weak enough to pronounce at last that virtue was a phantom, is it probable, that an artist, struggling with the fashions and prejudices of his age, should be content to wrap himself up in questionable excellence, and hug his own *virtù* for its sole reward? The cautions, modifications, and fears, mixed by the retiring sage even now, with what may be called his apotheosis of *M. Angelo*, leave room to suspect, that the practice of the younger artist would not be uniformly stamped by that lofty and independent confidence in himself, which at all times of his life distinguished the mighty Tuscan from all his contemporaries.

Let us cast a glance on the state of the art in this country, from the age of Henry the Eighth to this moment. From that period to our days, Great Britain never ceased pouring its armies of noble and wealthy pilgrims over Italy, Greece, and Ionia, to pay their devotions at the shrines of *virtù* and taste; not content with adoring the obscure idols, they have ransacked their temples, and none returned without some share of the spoil; Rome and Athens were transported to England; the dens of Caractacus, and the moors of the Picts, became galleries and mausoleums; and what *Petronius* once said of Rome, that it was easier to meet there with a god than a man, may now be said of London: and pray, what are the effects of this epidemic rage, this knight-errant contest in the accumulation of the monuments of art, at the close of the eighteenth century? Lame and impotent conclusion! the artist is doomed to discountenance and neglect, who scorns

‘To paint a fool, or chronicle small-beer\*!’

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Without

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\* We should be sorry to be suspected of an intention to depreciate portrait-painting, a branch of the art, which applies to our sympathies, and recalls the charities of father, son, and brother. To portrait-painting we owe the perpetuity of those features which are dear to fame. Portrait-painting, with its appendages, may be considered as the school of colour; it was the base of the Venetian school; it alone would have given immortality to *Titian*; it will give it to *Reynolds*. What we disapprove of, what we caution against is, its usurping, emasculating, confining quality. The portrait-painter must become a pupil of fashion: how easy his transition to grandeur will be, let him consider: none but Cæsar's soldiers could fight perfumed. But, what makes for our present

Without inquiring into the permanent or accidental causes of this preposterous taste, it is observable, that, whilst *Francis* the first was busied, not to aggregate a mass of painted and chiselled treasures, merely to gratify his own vanity, and brood over them with sterile avarice, but to scatter the seeds of taste over France, by calling, employing, enriching, *Andrea del Sarto, Rustici, Rosso, Primaticcio, Niccolo*; in England, *Torregiano* under Henry, and *Frederigo Zuccherò* under Elizabeth, were condemned to Gothic work and portrait-painting. Charles indeed called *Rubens* and his scholars to provoke the latent English spark, but the effect was intercepted by his destiny. His son, in possession of the Cartoons, and with the magnificence of Whitehall before his eyes, contented himself with making Lely paint the Cymons and Iphigenias of his court; and the noses and wigs of Kneller swept completely away, what yet might be left of taste under his successors; the public works of Thornhill were not of a style to be mentioned even with the works of *Andrea Sacchi*; of what succeeded him, perhaps posterity will judge.

What hopes may yet be left for the rise of the great style in England, seem solely centered in those plans which commerce has contrived for the emulation of artists. The unadorned name of Boydell will probably claim those honours, which the successive exhibitions of a royal academy have for twenty years offered in vain to rank and titles.

R. R.

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ART. II. *Voyages and Travels of an Indian Interpreter and Trader, describing the Manners and Customs of the North American Indians; with an Account of the Posts situated on the River St. Laurence, Lake Ontario, &c. To which is added, a Vocabulary of the Chippeway Language; Names of Furs and Skins, in English and French; a List of Words in the Iroquois, Alibegan, Shawancee, and Esquimaux Tongues; and a Table,*

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present purpose is, that Michael Angelo never condescended to be either a painter or a modeller of portraits: for the terrible figure of *Julius* the second, in bronze, could not be called a portrait: ‘non hominem finxit sed iracundiam.’ He drew the figure of *Messer Tommaso de Cavalieri*, because it coincided with his idea of beauty. ‘He, never before or after, (says *Vasari*, who was himself an eminent portrait-painter in the style of *Giorgione*) drew the portrait of any one, because he abhorred (*abborriva*) to make resemblances of life, if it was not of infinite beauty.’ So far was he even from drawing his own portrait, that he sat to *Giuliano Bugiardini*, the worst painter that could be found at Florence, and then only at the desire of *Ottaviano de Medici*. Of his own power at drawing a likeness, even from memory, the face of *Messer Biagio da Cesena*, in hell, is an instance,

shewing

*showing the Analogy between the Algonkin and Chippeway Languages.* By J. Long. 4to. 295 pages. Price 15s. in boards. Robson. 1791.

MR. LONG informs us, in a preface, that he has endeavoured to explain the situation of the posts, which, by Mr. Oswald's treaty, were stipulated to be surrendered to the Americans; and pointed out their convenience to Great Britain in a political and commercial point of view. He has also given a description of the five and six Indian nations; and shewn the utility, as well as necessity, of a strict alliance with them, as long as we retain any possessions in Canada. His descriptions of lakes, rivers, &c. which lie beyond lake Superior, from lake Nipigon to lake Arbitibis, he has given as accurately as he could, either from his own knowledge or the most authentic Indian accounts. He explains also in his preface, the motives which induced him to make the vocabulary in the Chippeway tongue so copious: prefixed to the voyages and travels is a sketch, but a very general and imperfect one, of the western countries of Canada.

Mr. Long, in the quality of an articulated clerk, left Gravesend on the 10th of April, 1768, on board the *Canada*, Captain Smith, bound to Quebec and Montreal. He ascertains the source of the river St. Laurence, and touches slightly on the isle of Orleans, the fall of Mont Morenci, Montreal, and Trois Rivières. On his arrival at Montreal, he was placed under the care of a very respectable merchant to learn the Indian trade, the chief support of the town. He soon acquired the names of every article of commerce in the Iroquois and French languages, and improved daily in their tongue, to the satisfaction of his employer, who, approving his assiduity, and wishing him to be completely qualified in the Mohawk language, to enable him to traffic with the Indians in his absence, sent him to a village called Cocknawaga, situated about nine miles from Montreal, on the south side of the river St. Laurence, where he lived with a chief whose name was *Assengethter*, until he was sufficiently instructed in the language, and then returned to his master's store, to improve himself in French, which is not only universally spoken in Canada, but is absolutely necessary in the commercial intercourse with the natives, and without which it would be impossible to enjoy the society of the most respectable families, who are in general ignorant of the English language.

The village of Cocknawaga is inhabited by a people to the amount of 800, and continually increasing. P. 6.

It is considered as the most respectable of all the Indian villages, and the people are in a great degree civilized and industrious. They sow corn, and do not depend like other nations solely upon hunting for support; but at the same time, they are not fond of



laborious work, conceiving it only suited to those who are less free, and retaining so much of their primeval valour and independence as to annex the idea of slavery to every domestic employment. Their hunting grounds are within the United States, at a considerable distance from the village, round Fort George, Ticonderago, and Crown Point, where they kill beaver and deer, but not in such great abundance at present as they did formerly, the country being better inhabited, and the wild animals, from the present state of population, being obliged to seek a more distant and secure retreat. The skins they obtain are generally brought down to Montreal, and either sold for money, or bartered for goods. It is not improbable, that in a few years there will not be many good hunters among them, as they are extravagantly fond of dress, and that too of the most expensive kind. Their fondness for this luxury, which the profits arising from the lands they let out to the Canadians enable them to indulge, contributes to make them more idle; and in proportion as their vanity increases, ease and indolence are the more eagerly courted and gratified, insomuch that hunting is in danger of being totally abandoned. Their religion is Catholic, and they have a French priest, or, as the Chippeway Indians term it, "*The Master of Life's Man*," who instructs them and performs divine service in the Iroquois tongue. Their devotion impressed my mind too powerfully to suffer it to pass unnoticed, and induces me to observe that great praise is due to their pastors, who by unwearied assiduity, and their own exemplary lives and conversation, have converted a savage race of beings from Heathenism to Christianity, and by uniformity of conduct, continue to preserve both their religion and themselves in the esteem of their converts: An example worthy of imitation, and amounting to an incontrovertible proof that nature, in her most degenerate state, may be reclaimed by those who are sincere in their endeavours, gentle in their manners, and consistent in the general tenour of their behaviour. And it is to be expected, and certainly most ardently to be wished, that the savage temper among them may in time be more effectually subdued, their natural impetuosity softened and restrained, and their minds weaned from their unhappy attachment to the use of strong liquors; their indulgence in which is frequently attended with the most melancholy and fatal consequences.

Mr. Long proceeds to give a particular account of the Indians of the five and six nations, and the reasons why they are so called; in order to enable the reader to form an idea of their consequence in a political point of view, as well as their importance on account of the fur trade. Without the friendship of the five nations, he thinks we could not, in case of a rupture with America, keep the posts: but, were the English to remain in possession of every part of Canada, except the posts, numberless doors would be left open for the Americans to smuggle in their goods, and in process of time the illicit trade would supercede the necessity of the exportation of British goods from England to Canada, and the commercial benefits arising from the consumption of our manufactures would be entirely lost.

Our



Our author goes on to describe Indian scouts, and the Indian manner of scalping, the character and disposition of the *Connecedagas*, or *Rondaxe* Indians: he also takes occasion here to make some remarks on the Iroquois and Cherokee nations. Next follows a description of the Indian dances; then a description of Lake Superior, with the ceremony of Indian adoption.

The fatigue which our author, with his Canadians, had undergone in moving from one place to another, rendered it necessary to prepare for wintering, and of making a settlement at *Lac la mort* which is described. They had been settled about three weeks, when a large band of savages arrived. They were mutually pleased with each other, 'as no trader, says our author, has wintered there before.' This is *multum in parvo*.—The great chief made him a present of skins, dried meat, fish, and wild oats; a civility which he returned without delay, in a manner with which he seemed highly gratified. The rest of the savages then came into his house, one by one, which is called Indian file, singing war songs, and dancing. All of them, except the chief, placed themselves on the ground; and he, standing upright, with great dignity in the centre of the tribe, delivered the following speech. 'It is true my father, I and my young men are happy to see you:—as the great master of life has sent a trader to take pity on us savages, we shall use our best endeavours to hunt, and bring you wherewithal to satisfy you in furs, skins, and animal food.'—Mr. Long now describes his adventures in trade with the Indians in those parts; the Indian manner of going to war, their superstitions, and some instances of jealousy, which, however, is by no means the predominant passion in Canada. After travelling over a great tract of country, in mercantile pursuits, which gives him excellent opportunities of becoming acquainted with Indian customs and manners, he proceeds to winter again among the Nipegon Indians, among whom he encounters various unfortunate and dangerous accidents; they are threatened with an attempt to plunder them, are reduced to great hardships for want of provisions, but relieved by the fortunate arrival of some Indians. Mr. Long introduces here a narrative of a most shocking transaction, which shews the relentless power of hunger, how much of the ferocious and savage animal enters into the human constitution, and how much, of course, we owe to religion, laws, and moral education. One Janvier, a French Canadian, belonging to a trader, of the name of Fulton, P. 120.

'Being obliged to divide his men into two parties, which is called the *caraway*, or casting lots, which party shall hunt and fish, and which shall stay with the master, did so accordingly. The fishing party consisted of Charles Janvier, Francois St. Ange, and Louis Dufresne, all natives of Canada, who, being provided with

with axes, ice-cutters, and fishing materials, set off, and at the expiration of eight days arrived at a convenient place, where they built a hut, in which they lived for some time tolerably well; but fish failing them, and having no success in hunting, they were almost starved. In this situation, said the chief, the bad spirit had entered into the heart of Janvier, and he being the strongest man, supported hunger better than his companions, by which he was enabled soon after to effect a diabolical purpose he had formed, of killing the first Indian who should come in his way, and which he had declared he would do. In the height of their distress Janvier perceived a savage at some distance, with a load at his back, and instantly returning to the hut, told his poor dispirited partners of their approaching relief. They instantly got up, though very weak, and came out of the hut as fast as their feeble limbs would allow them. The Indian arrived, took off his load, which was only two otters, and two hares, and gave them to Janvier, who received them with great satisfaction; and when he had skinned them, boiled them in the kettle without cleansing them, so extreme was their hunger. This seasonable relief was soon devoured, and from the eagerness with which Janvier eat, and the satisfaction which appeared in his countenance when he looked at the savage, the men were in hopes he had forgot the rash determination he had formed, and flattered themselves his mind was not so depraved as to entertain a thought of doing an injury to the man whose timely assistance had saved their lives. The next morning the Indian told them he was sorry he could not assist them further, having no ammunition, but that he was going to Mr. Fulton for a supply.

Janvier's heart being inexorable even to the kindness he had received, he desired the savage to assist him in placing a large log of wood on the fire, as his companions were unable to do it. The Indian cheerfully complied, and stooping to take it up, Janvier knocked him down with an axe and dragged him to the door of the hut, cut him up, and with the most unfeeling barbarity put as much of the flesh of his deliverer into the kettle as he thought sufficient for a meal. When it was dressed, he compelled Francois St. Ange, and Louis Dufresne, to partake of it, and obliged them to kiss the cross which hung at his breast, and swear by all the saints never to reveal the transaction; threatening, at the same time, that if they did they should share the same fate. Intimidated by his threats, and the certainty that he would fulfil them, they solemnly promised perfect compliance with his injunctions. Having overcome their first aversion, which extreme hunger had occasioned, they ate immoderately of the horrid meal, and soon after fell sick, with violent retchings. During their indisposition they complained to each other softly, that it was eating the Indian's flesh which had occasioned their sickness: Janvier overhearing them, called them fools and rascals, and asked them if they were afraid the savage would come to life again; and with an insolent sneer desired them to tell him which they thought the best part of a man? The poor fellows only replied they were very sick and could not tell the cause. In a few days (having no other provision) the Indian was  
eaten

eaten up, and Janvier determined to have human flesh if no other could be obtained. To this end he sought an opportunity to quarrel with St. Ange—Dufresne not daring to interfere in the dispute. Janvier, willing, however, to appear as plausible in the eyes of Dufresne as possible, widened the breach very artfully, till pretending he was no longer able to contain his anger, asked Dufresne if he did not think St. Ange deserved the Indian's fate, for daring to say he would reveal the circumstance he had so solemnly sworn to conceal. Dufresne dreading the consequences of differing with him in sentiment, said he thought St. Ange was to blame; upon which reply, Janvier immediately struck him with an axe, and killed him: he then cut him up, and boiled a part, of which he obliged Dufresne to partake, he not daring to shew any reluctance. Fortunately for Dufresne the weather became more moderate, and having caught plenty of fish, they proposed to return to their master. Janvier, intoxicated with the ideas of his superiority, obliged Dufresne to drag him in an Indian sledge to Mr. Fulton's house—a cruel imposition upon him, and a dreadful service to a weak emaciated man! but knowing he was unable to resist, he made a virtue of necessity, and obeyed the tyrant with seeming cheerfulness. On the journey he was frequently reminded of his oath, and the fatal consequences that would attend him if he should ever divulge the secret, which Janvier assured him would produce instant death.

The enormity of this wretch's guilt, above what is most horrid in animal ferocity and rage, seems to favour the Manichean doctrine of an evil spirit pervading nature, and of dæmons or devils mixing and shedding their baleful influences on human souls. It will doubtless be a satisfaction to the reader to be informed, that this son of hell was brought by Mr. Fulton to confession and condign punishment.

Mr. Long is visited by a trader belonging to the Hudson's Bay Company, on whose trade, and conduct towards their servants, he makes several observations. More Indians arrive—rum gets short—the usual mode is adopted of encreasing the stock, which enables Mr. Long and his Canadians to conclude their traffic for the season—they take leave of the Indians, and proceed on their journey homewards—account of an Indian courtship—servile state of the women after marriage—observations on the confidence which the Indians put in the Master of Life. Mr. Long returns to Fort Michillimakinac—retires to Chippeway Point—returns to Montreal, and goes from thence to Quebec, where he engages with a new employer. Leaving Quebec he proceeded to Tadoussac, which is at the end of the Saguenay river, near the river St. Laurence. About nine miles from Quebec there is a village inhabited by the Loretto Indians, who are properly of the nation of the Hurons. They are Christians, of the Roman Catholic persuasion, and the most innocent and harmless of all the savages in North America. Mr. Long makes some remarks relative



to an assertion that the American Indians have no beards, proceeds on his journey and arrives at Lake Shaboomoochoine, farther inland by near 80 leagues than any trader had ever been. Here he intended to stay only a few days: but some Indians arrived, who assured him that it would answer his purpose to winter, and promised to supply him with fish, furs, and skins. He therefore built a house suitable for his business, and kept two Indians, with their wives, to hunt for him.—He meets with great success, completes his traffic, and returns to Quebec, where he intended to pass his winter, but his money being nearly exhausted, and his mind not reconciled to another Indian voyage, he returned to Montreal, where he found friends to supply his wants till the spring following—he returns to England, enters into a new engagement, and returns to Canada with merchandize for the Indian commerce.—After a severe illness, and misfortunes in trade, he becomes an interpreter to Sir John Johnson, who was on his way to hold a council with the Indians at Niagara.—The instant the Indians heard of Sir John's arrival at the head of the bay of Kenty, they saluted him with a discharge of small arms, and having received some rum, they danced and sung all night their warlike and other songs, among which was the following. “At last our good father is arrived, he has broken the small branches, and cleared his way to meet us. He has given us presents in abundance, and only demands this large bed,” (meaning a considerable tract of land which was described on a map). With a pecuniary supply from Sir John Johnson, Mr. Long returned to Montreal, from thence to Quebec, and from thence to England in December, 1787. Mr. Long's observations and reflections on so vast a field, would, no doubt, have been more various and profound, if he had possessed the advantage of a learned and philosophical education; but he must be allowed to be a sensible, and judicious observer: and his book is, in no common degree, both amusing and instructive.

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ART. III. *Travels round the World, in the Years 1767, 1768, 1769, 1770, and 1771.* By Monsieur de Pagés, Captain in the French Navy, Chevalier of the Royal and Military Order of St. Louis, and Corresponding Member of the Academy of Sciences at Paris. Translated from the French. 2 Vols. 8vo. 550 pages. Price 8s. sewed. Murray. 1791.

MONSIEUR de Pagés in a prefatory letter addressed to the Count de C. says of his own work:

“That it is the production neither of a philosopher, nor of a man versant in letters; ~~but~~ that it is the plain relation of a traveller, the friend of man and of nature, who affects not the applause of deep sagacity, but rather, that of candid and common observation. In considering persons, manners, and things, the  
natural



natural sensibility of my mind frequently gives occasion to reflections, which, I have no doubt, must claim the reader's indulgence; and, if he is kindly disposed to be my companion in the course of long and painful travels, which I undertook in the hope and very earnest desire of serving my country, as well as of gratifying the early and innocent propensities of my own mind, I am confident the indulgence I solicit will not be withheld.'

It is very true that Mr. de Pagés draws more from the source of nature than of books, and that his observations are such as seem to spring up immediately in a sensible mind and heart, from the object before him, rather than to be produced by any deep reflection, or labour of the intellect. This character of sensibility, of conversing with men and things, without the intervention of theories, and the opinions of authors, and of yielding up the soul to the impression which the present object is fitted to produce: this easy, companionable, and interesting air, is indeed that which predominates in the volumes before us. But neither would the emotions of Mr. de Pagés have been so lively, nor his observations so various, nor his judgment so mature, if his mind had not been enriched with the stores of learning, and invigorated by the pursuits of science: without the preparation of a literary education, without a previous conversancy with philosophy, our author would have traversed the world to little purpose. He would not only have been incapable of making so many judicious and even profound reflections, but the subjects and circumstances on which they are made, would have entirely escaped his observations. He knows the most philosophical arrangements of things; he is versant in natural as well as civil history, in physical as well as moral knowledge: but it is in moral observation, men, customs, manners, political and local situations; it is in what relates immediately to human kind that Mr. de Pagés chiefly delights. And his labours tend more to assist the endeavours of the practical politician, than those of the philosopher, whose aim is to extend the dominion of man over physical nature. This, then, is the general character of the travels of Mr. de Pagés, which are indeed very interesting and instructive. In the first volume he gives an account of his voyage westward from the coast of France, crossing the Atlantic, America, the South Sea, and the Chinese Archipelago to the island of Java. He declares the object and motives of his travels, and the means by which he prepared to accomplish them. These were extremely judicious, and do great honour to our author both as a man of sense, and of self command and resolution.

He was persuaded (vol. i. p. 3.) 'that inconstancy, impatience, and a croud of idle and artificial wants, incident to men, who, by reason of their birth and education, have been exclusively invested with the command of every important expedition, would

would easily account for the little advantage derived to the public from many preceding voyages. Hence he was inclined to infer, that a hardy and laborious manner of life, maintained with fortitude and perseverance, were the only probable means, of rendering the toil and industry of the traveller of some benefit to mankind: and, having an opinion that man is free from malice, innocent, and inoffensive, in proportion as he is removed from the arts of a refined and luxurious age, an extreme simplicity in his whole conduct and character, however disliked by the fastidious taste of the polished European, promised to be his best recommendations to rude and uninformed minds.' In obedience to those maxims, by means of which he hoped to escape the miscarriages of former travellers, he began to train himself to habits of life, as simple and severe as new to his experience.

Such was the state of his mind, when, in 1766, his duty as an officer called him from Rochfort to the Island of St. Domingo. From St. Domingo he passed to New Orleans, on which, and its inhabitants, he makes various observations. From New Orleans by the Mississippi and Red River to the settlement of Nachitoches. From Nachitoches, by Adaé's Naquadoch, and the river of Guadaloupe to the settlement of San Antonio, in the province of Tegas. From San Antonio, by Rheda, across Rio Bravo to the city of Sartille, where he witnessed the feast of candlemas in honour of the virgin, and had occasion to observe several singular instances of Spanish gallantry. From Sartille, by the cities Charcas, San Louis Potosi, San Miguel el Granda, and San Juan del Rio, to Mexico. He had the pleasure to discover from certain heights, at the distance of about a league, a very extensive lake, in the centre of which is placed the city of Mexico.

'This city,' he says, Vol. 1. p. 136, 'has the effect of an immense mass of building connected with the land by causeways or embankments raised to a great height above the water. At the foot of the mountain, and on the borders of the lake, is situated the village of Nostra Senora de Guadeloupe, which one might mistake for a little European town. Here the only curiosities worth the traveller's notice are a beautiful church and aqueduct, which, with the whole kingdom of Mexico, are consecrated to the same Nostra Senora. He now proceeds to the capital by a causeway at least a hundred feet in breadth, and three miles in length, which rests upon a series of arches kept in excellent repair, and meant to give free passage to the briny waters of the lake. Five causeways of equal magnificence, leading to the different quarters of this great city, facilitate its communication with the adjacent country. It is about six leagues in circumference, and defended only by barriers in the nature of turnpike-gates.

'The lake containing a bottom of deep mud, which is every where impassable on foot, answers all the purposes of artificial fortifications;



tifications; whilst an extreme scarcity of wood in the neighbouring country equally secures the Mexicans from every species of invasion by water. The streets in general are broad, run in parallel lines, and have their names inscribed on the wall, with the number of each house on the door; a circumstance of great advantage to strangers, who otherwise would be in constant danger of losing their way. The inns, as in all the circumjacent country, are large handsome buildings; but the traveller is not a little mortified upon entering them, to find they contain nothing but empty apartments, destitute both of furniture and provisions. The houses, consisting for the greatest part of three or four stories, are good; and the places of public resort, such as walks, squares, and gardens, are delightful. The cathedral, the castle of the Spanish viceroy, and the simple remains of the palace and baths of the ancient emperors of Mexico, occupy three sides of the principal square. Next to these buildings, the mint is an object of curiosity to the traveller, on account of the vast piles of ingots with which its courts are constantly replenished, and which are brought hither in order to have their weight and fineness ascertained. The metal, after passing the assay-office, suffers a deduction of the king's fifth, in consideration of liberty granted to work the mines, which in general are the property of private persons.

The Baratillo, a species of exchange, by reason of the regularity and rich ornaments of the building merits also the attention of the traveller, and if he is not tired, he will find the piazzas allotted to the purposes of a flower market, millinery, and pastry shops, as well as for the accommodation of the clothier and jeweller, in the same style of highly ornamented architecture.

Some of the fine arts, particularly painting and sculpture, which are chiefly employed in adorning the churches, are cultivated by the Indians with very considerable success. But of all other trades in this city, the mystery of the goldsmith is held in the highest repute, and his workmanship, though heavy, is far from being deficient either in taste or finishing. Silver, especially in the churches, is applied to an infinity of different purposes. But in order to have an idea of the immense riches of this metropolis, the traveller ought to be here the day on which they commemorate the conquest of Mexico. In honour of this great festival, every Mexican vies with his neighbour in an ostentatious display of whatever is most costly, rare, and splendid in his possession; and indeed it would be difficult to estimate the value of the prodigious quantity of gold and silver in different forms, which, on this occasion, meets the public eye. Silver is esteemed little above a common metal, and hence is frequently substituted, by the sumptuous Mexican, for the purpose of shoeing the wheels of his carriage, as well as the hoofs of his horses.

The Spaniards and Creoles of the first class, having lost all desire of residing on the opposite shore of the Atlantic, where they would have many fewer enjoyments, and much less consequence, live at Mexico in a state of splendour and magnificence. Elegant and fashionable dress is very dear; but modest and decent apparel, and all kinds of provisions, are remarkably cheap. A distance of

two

two hundred leagues is little regarded by the indefatigable Indian, who for a small profit imports the necessaries of life from all corners of the country. By his virtuous toil and industry he escapes that sordid indigence and misery which devour the lower class of the Spaniards. The luxury of the great families, their gaming, the grandeur of their houses, the splendour of their furniture, the number of their domestics, their carriages drawn by four, perhaps six mules—every thing, in fine, conspires to impress the traveller with the highest idea of Mexican wealth. But in proportion as men of the first condition are rich, those of the meaner sort among the Spaniards are poor and wretched, insomuch that, under a great coat hanging in a thousand tatters, you will frequently find neither shirt nor breeches. In one word drunkenness, debauchery, card-playing, and cock-fighting, constitute the habitual occupations of all sexes and conditions of the people.'

From Mexico our traveller journeyed by Rio de las Balsas, or the river of Rafts, which are here made of the sweet calamus, kept afloat by means of gourd bottles, and the village of Chilpingingo, which consists entirely of Indians, to Acapulco. From Acapulco he set sail, in April, 1768, to the Philippine Islands, visits Guam, one of the Marian Isles, and makes an excursion to some of the most easterly of the Philippines, the natives of which, their customs, manners, and genius for mechanical arts, he describes. From Samar he pursued his voyage to Luconia, the capital of which is the famous city of Manilla. On the island Luconia, his time was devoted, as usual, to the company and conversation of the natives. P. 221.

' Though the Indians here seem to have the same good qualities of the heart with the inhabitants of the other islands, they are not equally free from a certain tincture of whim and caprice. The natural turn of their mind is gay, lively, and adroit; but such as inhabit the more northern parts of the island are extremely coarse and rustic, both in their persons and manners. From the natural richness of the soil the natives seem to have imbibed a kind of vanity, which, joined to the universal practice of mutual charity and beneficence, makes them averse to any laborious occupation. The expence of maintenance is an object beneath their notice; and hence strangers from the distant villages of their own tribe often make visits of three or four months at their houses. This national hospitality is exercised in a more eminent degree in favour of their own immediate connections; and therefore an Indian frequently entertains the whole family of a poor relation as long as they are disposed to continue under his roof. The members of a family seldom separating upon the marriage of the younger branches, four or five different heads, with their respective children often live together in the same hut. I have frequently admired this little community assembled in good humour, and sitting down together, without one grain of envy or jealousy, to partake their meal out of the same dish. It might be supposed that families thus constituted would require many different apartments. This, however, is not the case; every individual, strangers themselves not excepted,

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sleep



sleep on a mat, which is spread on the ground, in the same apartment; and yet it rarely happens that any act of impropriety is known to take place betwixt the sexes. I have sometimes found, when I awaked in the morning, that I had borrowed the half of a fine young Indian's mat, who was fast asleep by my side, without giving offence to her, or promoting scandal in the family. I understand the same habits of domestic life obtain in many countries remote from this island, without being attended with any inconvenience to good morals. Indeed, the very existence of this perilous custom is a proof, in my judgment, of eminent purity as well as simplicity of manners in the people among whom it prevails.

It is remarkable, that during the whole time I spent on the island Luconia, I never met with a single instance of wrangling between husband and wife, a circumstance that is but too common in the most civilized nations of Europe. The manners of even the richest Spaniards have been improved by the exemplary lives of the natives; and hence there is scarce one family of condition at Manilla, which has not two or three *creanzas*, or poor orphans, in the house, fed, clothed, and lodged, in all respects, like their own children. It is conceived to be the duty of the patron, as soon as their orphans arrive at the age of puberty, to get the females married, and the males into such employments as are suited to their respective geniuses and capacities. I have seen, among the objects of this domestic charity, women who had been portioned from the bounty of their benefactors to the amount of five or six thousand piastres. At Manilla there are likewise public foundations or convents, into which poor girls are admitted; who after being properly reared and educated, are dismissed with a competent portion.

The children of the natives, to the age of ten or twelve years, usually run about in their shirts, without any other covering whatever. I think this improper even in boys; and to permit girls of the same age, in a warm climate, to appear constantly with so slender a covering, borders upon indecency, and seems to imply a culpable negligence in the parents. I am of opinion, however, that in young people nakedness is not perceived to be the cause of shame until the passion of sex begins to be excited by the presence of a particular person. This idea was first suggested to my mind by the two following incidents.

I had walked one day into a wood about a league's distance from Manilla, where, happening to meet with an Indian cottage, I found a girl of ten or twelve years of age before the door, sitting on her hams. She rose the instant she saw me, and was at some pains to replace her shift, which she had gathered up to her arms. Still, however, she remained completely exposed where modesty is ever most anxious to draw her veil; but her shoulders being now covered, she seemed satisfied that all was well, and in a moment every symptom of embarrassment vanished.

I had occasion to observe for several days the son of my host, aged eleven years, and the daughter of a neighbouring Indian, about ten, who began in their childish sports to betray a certain un-

easiness. They were mutually fond of each other, mingled little with their companions, and every kind of play but their own was evidently tiresome and insipid; into which, without design or consciousness in them, something mysterious seemed to be infused. They were clothed only in their shirts; but I could observe, that when the heart felt a particular emotion, they instinctively drew it over that part, which, on ordinary occasions, and in the presence of indifferent persons, they seemed wholly unmindful.

‘My hostess, who had entered the matrimonial career at the age of thirteen, had gone in the raiment of nature till only the year preceding her marriage. Savages, except in cold climates, the Indians of the Philippine isles, the natives in many parts of India, and the Arabs, generally go naked, or at least with but a slight covering round the loins, without being conscious of the smallest impropriety in their appearance. The tawny colour of the skin, like a thin mantle, shades their persons; but, what is of more consequence, they are used to view with indifference, or in the modesty of nature, that part of the human frame to which, in refined ages, the unbridled and inflamed imagination of man attaches ideas of intemperate and criminal sensuality. In civilized society we often meet with an affectation of modesty, which almost invariably betrays a latent corruption of morals; whereas the thoughtless indifference of the Indian or savage, as to his outward appearance, is, in my estimation, a strong proof of the purity and innocence of his mind.’

The observations made by our author on the *Pudor circa res Venereas*, tend in some measure, towards an analysis of that very singular emotion; which, before the late discoveries in the South seas, was deemed inseparable from human nature. The celebrated *Grotius*, and other divines after him, have considered this innate modesty respecting sex, as somehow connected with certain traditionary notions, or hereditary sentiments, derived from the fall of our first parents.

From Manilla, Mr. de Pagés took his passage on board an English vessel, bound first to Bombay, and from thence to Surat. At Manilla and at Batavia he makes some very interesting observations on Spanish and Dutch colonization, and clearly demonstrates the superior wisdom, as well as humanity of the former.

Mr. de Pagés describes in his second volume, the present state of Bombay and Surat, makes a tour to the Island of Salsette, and returns through the country of the Mahrattas, by the province of Guzzurat and Bassan. His description of the religion, customs, manners, and political state of that people, and the Hindoos in general, is faithful, philosophical, and pleasing. He pursues his voyage from Surat to Mascate in Arabia Felix, to Bender Aboucheir, in Persia, and Bassorah. ‘In the regions of the desert immediately contiguous to this city, are cheiks, or Arabian chieftains, who entertain a violent aversion

to



to the Mahometans, and who adore one God, without regard to mystery, or any systematic form of worship whatever.' From Bassora, crossing the deserts of Arabia, Mr. de P. proceeded to Damascus. A scene in the desert, wild, romantic, and picturesque, is described both by the pen and the pencil, and is exhibited, as a frontispiece to the work. He observes and speculates on the character of the Arabs, in whom, among other remarks, he says that a propensity to robbery is 'plainly derived from a prejudice of education, a prejudice in all respects similar to that of the ancient Romans, who regarded every tribe and race of men, not in their alliance, as enemies to the republic.' From Damascus our traveller went to Baruth, Sidon, and St. Jean d'Acre, Mount Lebanon, the country of the Quesrouan, and that of the Druces. From St. Jean d'Acre he pursues his journey westward, and, touching at the Island of Rhodes, at Malta, at Tunis, and Sardinia, arrives at Marseilles, in the end of December, 1771.

It is not without regret that we abstain from entertaining our readers with more extracts from this sensible, philosophical, and amusing publication, which contains by far the best account that has yet been published of the Spanish Indies, and colonial government. The translator fully comprehends and feels the author's ideas and sentiments; and expresses them easily, and forcibly. In some instances, from the superior energy of the English tongue, the conceptions of Mr. de P. are expressed more happily and with greater effect, in the translation than in the original.

H. H.

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ART. IV. *Extract of Letters from Arthur Phillip Esq; Governor of New South Wales, to Lord Sydney; to which is annexed, a Description of Norfolk Island, by Philip Gidley King, Esq; and an Account of Expences incurred in transporting Convicts to New South Wales.* 4to. 26 pages. Price 2s. Debrett. 1791.

THE first of these letters, dated Sydney Cove, February 12, 1790, informs his lordship, that a settlement has been made at a place called Rose Hill, situated on a creek at the head of the harbour, that 100 convicts have been placed under the care of an industrious man, brought from England for that purpose, and that as the soil was exceedingly good, a crop, consisting of about 200 bushels of wheat, and 60 of barley, with a small quantity of flax, Indian corn and oats, had been procured in December.

The climate proves to be remarkably healthy; of 1030 people landed on this coast, many of whom were worn out by old age, the scurvy, and various disorders, 72 only died in the course of one-and-twenty months, and by the surgeon's returns it appears that 26 of these had fallen victims to disorders of long



standing, and which, it is more than probable, would have carried them off much sooner in England. Fifty-nine children have been born during the same period.

All the officers at Sydney Cove are lodged in good comfortable huts, and the men in barracks; several new buildings which are now erecting, are of stone and brick, and the governor's house, which was at first intended to consist of only three, has been enlarged so as to contain six rooms. The convicts behave much better than was expected; only two suffered death during the preceding year, whereas, in the course of the previous one, there was a necessity for executing four. It is however a lamentable circumstance, that this country cannot be cultivated to any advantage, without settlers from England, a measure which the governor warmly recommends, as then the convicts might be divided amongst them, and the planters would be *interested* in the promotion of agriculture.

The second extract, contains a description of the Hawksbury, a river from three to eight hundred feet in breadth, which empties itself into Broken Bay, and is navigable for the largest merchantmen to the foot of a place called Richmond Hill. The banks of the Hawksbury are covered with timber, the soil is a rich light mould, and on this and other branches of fresh water, they saw a number of wild ducks, and some black swans; they also remarked during an expedition, some decoys, erected by the natives to catch quails.

The third letter is dated Government House, Sydney Cove, April 11th, 1790, and begins with lamenting that the quantity of flour brought from the Cape of Good Hope, would only serve the settlement for four months. Governor Phillip had sent several times to Howe Island, for a supply of provisions, but his people had only procured a few turtle; partly on this account, and partly from the dread lest some disaster had happened to the store-ships sent out from England, he therefore embarked 65 officers and men, with five women and children selected from the detachment and civil department, and one hundred and sixteen male, and sixty-seven female convicts, with twenty-seven children, on board the *Sirius* and *Supply*, which sailed on the 5th of March, for Norfolk Island.

This island is situated in latitude  $29^{\circ}, 00'$ , and in  $168^{\circ}, 00'$  east longitude: it is of an oblong form, and contains from twelve to fourteen thousand acres. The surface of the country is hilly, and some of the valleys are tolerably large for the size of the island; many of the hills are very steep, and some few so very perpendicular that they cannot be cultivated; Mount Pitt, which is the only remarkable one, is about one hundred and fifty fathoms high. The island is well supplied with many streams of very fine fresh water; several of which are sufficiently copious to turn any number of mills, and are  
full

full of very large eels. From the coast to the summit of Mount Pitt we are told that there is a continuation of the best and deepest soil in the world, which varies from a rich black mould to a fat red earth; and the climate is uncommonly healthy. There are five kinds of trees on the island, which are good timber, viz. the pine, live oak, a yellow wood, a hard black wood, and a wood not unlike the English beech. The pine trees are of a great size, many of them being from 180, to 220 feet in height, and from 6 to 9 feet in diameter; but as they are sometimes rotten at about 20 feet from the *butt*, no dependance can be put on them, for large masts and yards. The flax-plant of New Zealand grows spontaneously in many parts, it however mostly abounds on the sea coast. Every method that European ingenuity can devise, has been attempted to manufacture it, but hitherto without effect; and it is to be feared that until a native of New Zealand can be removed to Norfolk Island, the method of dressing this valuable commodity, will remain undiscovered.

There are a great number of pigeons, parrots, hawks, and other smaller birds on this island; it is not however inhabited by any quadruped except the rat, which was very troublesome at first; the grub worm is also very mischievous to the colony, being particularly destructive to vegetables. The settlement is made at Sydney Bay, but the landing is often impracticable; however at Ball and Cascade Bay, a boat can on such occasions go on shore. The spring is visible in August, but the native trees, and many plants in the island, are in constant verdure; the summer is very warm, and the winter is pleasant, and so temperate, that the water never freezes. Two bushels of barley, sowed in 1789, produced twenty-four bushels of a sound full grain; the Rio Janeiro sugar cane grows very well, and is thriving, vines and oranges also hold forth a promise of great encrease, more especially the former. Indian corn is very productive, and potatoes not only seem congenial to the soil and climate, but two crops of that article may be actually produced with care, in the course of one year. It is with great satisfaction we also learn, that every kind of garden vegetable arrives to great perfection.

The quantity of ground cleared and in cultivation, belonging to the public, was from 28 to 32 acres on the 13th of March, 1790, besides about 18 more cleared by free people and convicts for their gardens.

By an account laid before the House of Commons, we learn, that 3859 convicts have been already shipped for New South Wales; that the expence incurred in transporting them, up to the 9th of February, 1791, amounts to 160,075l. 17s. 2d; that the outfit of his Majesty's ships is 95,601l. that the provisions and stores for the settlement cost 84,553l. 4s. 8d $\frac{1}{2}$ , and that



that the charge of the civil and military establishments has amounted to no less than 42,860*l.* 13*s.* 10*d.* It is however to be observed, that the sum incurred for the transport of 200 convicts from Ireland, and the cost of twelve months provisions and stores, is here included, and that the annual expence of the civil and military establishment, will in future be considerably lessened.

Whoever examines the particulars of this project with a cool and dispassionate consideration, will be apt perhaps to acknowledge that this colony is too far distant for the purposes of commerce; that it is too expensive as an object of police; that considered in a moral point of view it has had, and is likely to have, but very little effect on the minds of that class of men, who have become depredators on their fellow-citizens; and that as a political object, it will, in all human probability, be always a burthen, without ever being of service to the mother country.

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ART. V. *Of London.* 4to. 440 pages. Price 1*l.* 1*s.* in boards. Faulder. 1790.

WHEN gentlemen of abilities, who possess ample fortunes and abundant leisure, apply themselves to literary pursuits, the public derive considerable advantages from their communications. A peculiar characteristic as to their turn of thinking, as well as their composition and arrangement, frequently distinguishes such from those who have engaged in any of the learned professions, or who, having dedicated their time and talents assiduously to study, are considered as authors by profession.

Among this volunteer class of writers, Mr. Pennant, the author of the present work, has long appeared conspicuous; and we have, with considerable pleasure, as well as profit, perused his former publications, though not without sometimes feeling an involuntary smile arise at occasional singularities of expression, or oddness of thought: but all his former volumes have appeared before the existence of our journal, and the first occasion which offers for considering this author's literary merits, is given us by his *View of London*, which he professes to be the last work he intends to offer the public.

In an advertisement prefixed to it, he says,

'It is composed from the observations of perhaps half my life, made without the *least* original view of publication, from the numberless walks taken in and about our capital, with a mind occupied with more ideas than the frivolous visit, or the mere object of the hour. Some were made in company of different friends, stricken, like myself, with the love of the science of antiquities; and with the desire of tracing the progress of perhaps the first city, (comparing all its advantages) in the universe.'

This



This book is professedly written in a desultory manner, for which the author prepares the reader in the advertisement above quoted, by saying, "it is done in my own manner, from which I am grown too old to depart."

It contains many pieces of information which are new, and which will entertain the curious reader, though he be not an enthusiastic lover of the science of antiquities: much is given here which has been collected from the publications of antiquaries, some of which are not assigned to their proper origin; and there are not a few particulars to be met with which are only remarkable for their whimsicality: there are likewise some instances of inaccuracy in expression, which can only be charged to a blameable inattention.

The lovers of the fine arts will be pleased with the following account of the pictures in St. James's Palace. P. 109.

' Uncreditable as the outside of St. James's palace may look, it is said to be the most commodious for regal parade of any in *Europe*. Every one knows that the furniture of this palace is unbecoming the place. Yet in a ramble I once made through the apartments, I saw several portraits of personages remarkable in their day. Among others (in one of the rooms behind the levee rooms) is a small full-length of *Henry* prince of *Wales*, son of *James I.* He is dressed in green, standing over a dead stag, and sheathing a sword. A youth, the accomplished lord *Harrington*, of *Exton*, is kneeling before him: each of them have hunting horns, and behind the prince is a horse, and on the bough of a tree are the arms of *England*, and behind the young lord, another coat of arms, perhaps his own. Another fine small piece, of *Arthur*, elder brother to *Henry VIII.* painted very young, with a bonnet on his head. *Henry* stands by him, and his sister *Margaret*, of infant ages. This picture is by *Mabuse*, who visited *England* in the reign of their father.

' *Henry VII.* and *VIII.* full-lengths, and each of them with a queen before an altar. The fortunate *Jane Seymour* (who died in her bed) is the consort of the son, here represented. This is a copy from *Holbein*, in small, by *Van Lemput*, in 1667, taken by order of *Charles II.* The original was painted on the wall in the privy chamber of *Whitehall*, and destroyed in the fire of 1697.

' Two half-lengths, by *Lely*, of the dutchess of *York*, and her sister.

' A child in the robes of the garter: perhaps the youngest knight known. He was the second son of *James II.* while duke of *York*, by *Anne Hyde* his dutchess. On *December 3, 1666*, he was elected (rather created) knight of the garter, at the age of three years and five months. The sovereign put the *George* round his neck; and prince *Rupert*, the garter round his little leg. Death, in the following year, prevented his installation \*.

' The diminutive manhood of the dwarf *Geoffry Hudson*, is to

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\* *Sandford*, 667.

be seen in another picture. He appears less by being placed walking under some very tall trees.

' In the lords old waiting-room is *Henry Darnley*, in black, tall and genteel. His hand is resting on his brother *Charles Stuart*, earl of *Lenox*, dressed in a black gown.

' In another room is *Charles II.* of *Spain*, at the age of four, in black, with a scepter in his hand, strutting and playing the monarch. He was inaugurated in 1665. His reign was unhappy. *Spain* at no period was in so low, so distressful a condition. His dominions were parcelled out in his life-time; but he disappointed the allies, and, after some struggle, the designation of his will in favour of the house of *Bourbon* took place.

' Here is to be seen the famous picture by *Mabuse*, of *Adam* and *Eve*. Mr. *Evelyn* justly remarks the absurdity of painting them with navels, and a fountain with rich imagery amidst the beauteous wilds of paradise. *Raphael*, and *Michael Angelo*, made the same mistake of the navel, on which the learned *Sir Thomas Brown* \* wastes a long page and a half to disprove the possibility.

' In the queen's library (built by queen *Caroline*, and ornamented by *Kent*) now a lumber-room, I saw a beautiful view from *Greenwich* park, with *Charles I.* his queen, and a number of courtiers, walking. And two others, of the same prince and his queen dining in public. And another of the elector palatine and his spouse at public table; with a carver, looking most ridiculous, a monkey having in that moment reared from the board and seized on his beard. Possibly this feast was at *Guildhall*, where he was most nobly entertained by the hospitable city, in 1612, when he made the match with the daughter of our monarch, which ended so unhappily for both parties.'

As a proper companion to this extract we shall give what is said of the paintings in the great Hall of Christ's Hospital, which deserve more attention than has been paid to them by connoisseurs. P. 184.

' Here is a fine picture of *Charles II.* in his robes, with a great flowing black wig. At a distance is a sea view with shipping: and about him a globe, sphere, telescope, &c. It was painted by *Lely*, in 1662.

' Here is the longest picture I ever saw. King *James II.* amidst his courtiers, receiving the president of this hospital, several of the governors, and numbers of the children, all kneeling; one of the governors with a grey head, and some of the heads of the children, are admirably painted. Chancellor *Jefferies* is standing by the king. This was painted by *Verrio*, who has placed himself in the piece, in a long wig.

' The founder is represented in another picture sitting, and giving the charter to the governors, who are in their red gowns kneeling; the boys and girls are ranged in two rows; a bishop, possibly *Ridley*, is in the piece. If this was the work of *Holbein*, it has certainly been much injured by repair.

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\* *Vulgar Errors*, p. 194.



\* In the court room is a three-quarters length of *Edward*, a most beautiful portrait, indisputably by the hand of that great painter. The figure is most richly dressed, with one of his hands upon a dagger.

\* In this room are the portraits of two persons of uncommon merit. The first is of Sir *Wolstan Dixie*, lord mayor in 1585. He is represented in a red gown furred, a rich chain, and with a rough beard. The date on his portrait is 1593.

The other portrait spoken of is dame *Mary Ramsey*, wife of Sir *Thomas Ramsey*, Lord Mayor in 1577, who was a munificent patroness of this charity.

The following representation of the murder of Mr. *Thynne*, and the causes which led to it, convey a very imperfect idea of that transaction. P. 125.

\* I would not make this little work a *Tyburn* chronicle; yet I cannot omit the horrible assassination, in 1681, of *Thomas Thynne*, esq; of *Longleat*, by the instigation of count *Koningsmark*, in revenge for his having married lady *Elizabeth Ogle*, the rich heiress, on whom the count had a design. The three assassins were executed in *Pall-mall* on the bloody spot: but the court, in love with profligacy, contrived to save the principal\*.

We remember somewhere to have met with the following more satisfactory account of that tragical event.

Mr. *Thynne* married a young lady of fourteen years of age, when he himself was only sixteen, and immediately sat out upon his travels, leaving his new married lady in England. During his residence on the continent, he formed a very strong attachment to a lady of family and fortune, who lived with him as his wife, and the young lady to whom he was married attracted the attention of count K, at whose instigation, as it was suspected, Mr. *Thynne* was shot in his own coach in *Pall Mall*. Upon which occasion the following epigrammatical epitaph was written.

Here lies Tom Thynne, of Long-Leat Hall,  
Whose affairs would not thus have miscarried,  
Had he married the woman he lay withall  
Or lain with the woman he married.

The lady, who execrated the deed, disappointed the expectations of the perpetrator of it, and was afterwards married to the duke of Somerset.

The following passage we select because it ascertains a circumstance respecting a lady of royal descent and alliance, whose character and sufferings rendered her very popular. We have ourselves been long satisfied as to the truth of the fact which Mr. Pennant speaks to, but believe it is not generally admitted. P. 144.

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\* *Reresby's Memoirs*, 142.

\* In



\* In *Drury-lane*, which points towards the church, stood *Drury-house*, the habitation of the great family of the *Druries*, and, I believe, built by Sir *William Drury*, knight of the Garter, a most able commander in the *Irish* wars; who unfortunately fell in a duel with Sir *John Bourghs*, in a foolish quarrel about precedence\*. I cannot learn into whose hands it passed afterwards. During the time of the fatal discontents of the favourite *Effex*, it was the place where his imprudent advisers resolved on such counsels, as terminated in the destruction of him and his adherents.

\* In the next century we find the heroic *William* lord *Craven*, afterwards earl *Craven*, possessed of this house: he rebuilt it in the form we now see, a large brick pile now concealed by other buildings. It is at present a public house. In searching after *Craven-house*, I instantly knew it by the sign, that of the queen of *Bohemia's* head, his admired mistress, whose battles he first fought, animated by love and duty. When he could aspire at her hand, it is supposed he succeeded: it is said they were privately married; and that he built for her the fine seat at *Hampstead Marshal*, in the county of *Berks*, which was destroyed by fire.

The materials which compose this work appear to have been collected several years ago, and in some instances have not been compared with the present state of places which they describe; sometimes the author has not availed himself of later printed information. An instance of the first kind occurs when speaking of Mr. *Beaufoy's* works at *Cuper's Bridge*, the two enormous tons are particularly noticed, but a very noble building, which has some years been erected there, according to the plan, and under the inspection of the late Mr. *Blackbourn*, is not spoken of.

A neglect of recent information has led Mr. P. when speaking of *Westminster bridge* to say, page 90, that 'it was built after the design of Monsieur *Labelye*, an ingenious architect, a native of France.' Here our author seems to have followed Mr. *Walpole's* quarto edition of *Anecdotes of Painters in England*, though he has not quoted him; but the bridge was not only built after the design, but under the immediate superintendency of M. *Labelye*, who was not a native of France; and in the smaller edition of Mr. *Walpole's* work, published long after the quarto, that well-informed writer says, vol. iv. p. 229 in a note, "Charles *Labelye* died at Paris, in the beginning of 1762. I know no particulars of his life: a monument he cannot want, while the bridge exists. He was a native of *Switzerland*, was naturalized in England, but retired to France for his health."

Mr. *Pennant's* survey of *Westminster Abbey* is made up entirely of common-place matter, whilst he takes no notice

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\* See *Kennet's Hist.* ii. 449, 457, 473, 557.

of the school, although the dormitory was built according to a design of the late earl of Burlington. We are equally surprized that in observations made 'during half a life,' and that life drawn out to a considerable period, the elegant architecture of the two transfer-rooms of the South Sea house should never have attracted our author's regard; we have frequently surveyed them with admiration, particularly the upper room, but their beauties, as far as we recollect, have never been described by any writer.

The account which our author gives of the Tradescants is highly interesting. When speaking of the parish church of Lambeth, he says, p. 26,

'In the church-yard is a tomb which no naturalist should neglect visiting, that of old *John Tradescant*, who, with his son, lived in this parish. The elder was the first person who ever formed a cabinet of curiosities in this kingdom. The father is said to have been gardener to *Charles I.* But *Parkinson* says, "sometimes belonging to the right honourable lord *Robert* earl of *Salisbury*, lord treasurer of *England* in his time; and then unto the right honourable the lord *Wotton*, at *Canterbury*, in *Kent*; and lastly unto the late duke of *Buckingham* \*." Both father and son were great travellers; the father is supposed to have visited *Russia* and most parts of *Europe*, *Turkey*, *Greece*, many of the eastern countries, *Egypt*, and *Barbary*; out of which he introduced multitudes of plants and flowers, unknown before in our gardens. His was an age of florists: the chief ornaments of the parterres were owing to his labors. *Parkinson* continually acknowledges the obligation. Many plants were called after his name: these the *Linnaean* system has rendered almost obsolete: but the great naturalist hath made more than reparation, by giving to a genus of plants the title of *TRADESCANTIA* †. The *Museum Tradescantianum*, a small book, adorned by the hand of *Hollar* with the heads of the father and the son, is a proof of their industry. It is a catalogue of their vast collection, not only of the subjects of the three kingdoms of nature, but of artificial rarities from great variety of countries. The collection of medals, coins, and other antiquities, appears to have been very valuable. Zoology was in their time but in a low state, and credulity far from being extinguished: among the eggs is one supposed to have been of the dragon, and another of the griffin. You might have found here two feathers of the tail of the phoenix, and the claw of the ruck, a bird able to trusse an elephant. Notwithstanding this, the collection was extremely valuable, especially in the vegetable kingdom. In his garden, at his house in *South Lambeth*, was an amazing arrangement of trees, plants, and flowers. It seems to have been particularly rich in those of the east, and of *North America*. His merit and assiduity must have been very great; for the eastern traveller must have laboured under great difficulties from the

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\* *Parkinson's Paradisus, Terrestris*, 152.

† *Species Plantarum*, i. 411.



barbarity of the country: and *North America* had in his time been but recently settled. Yet we find the names of numbers of trees and plants still among the rarer of much later times. To him we are also indebted for the luxury of many fine fruits; for as *Parkinson* observed, "The choicest for goodnesse, and rarest for knowledge, are to be had of my very good friend Master *John Tradescant*, who hath wonderfully laboured to obtain all the rarest fruits he can hear off in any place of *Christendome*, *Turky*, yea, or the whole world\*." He lived at a large house in this parish, and had an extensive garden, much visited in his days. After his death, which happened about the year 1652, his collection came into the possession of the famous Mr. *Elias Ashmole*, by virtue of a deed of gift which Mr. *Tradescant*, junior, had made to him of all his rarities, in true astrological form, being dated December 16, 1657, 5 hor. 30 minutes *post merid*†. Mr. *Ashmole* also purchased the house, which is still in being, the garden fell to decay. In the year 1749, it was visited by two respectable members of the Royal Society‡, who found among the ruins some trees and plants, which evidently were introduced here by the industrious founder. The collection of curiosities were removed by Mr. *Ashmole*, to his *Museum* at *Oxford*, where they are carefully preserved. Many very curious articles are to be seen: among others, several original dresses and weapons of the *North Americans*, in their original state; which may in some period prove serviceable in illustrating their manners and antiquities.

'The monument of the *Tradescants* was erected in 1662, by *Hester*, relict of the younger. It is an altar tomb: at each corner is cut a large tree, seeming to support the slab: at one end is an *hydra* picking at a bare skull, possibly designed as an emblem of Envy: on the other end are the arms of the family: on one side are ruins, *Grecian* pillars, and capitals; an obelisk and pyramid, to denote the extent of his travels: and on the opposite, a crocodile, and various shells, expressive of his attention to the study of natural history. Time had greatly injured this monument; but in 1773 it was handsomely restored, at the parish expence; and the inscription, which was originally designed for it, engraven on the stone.'

It is surprizing that Mr. P. when at Lambeth, did not proceed to Kennington, where once stood a palace of the famous John of Gaunt, and at which his son Henry, when king of England, kept his court; but as little more than an inconsiderable building, which is now converted into a barn, remains of this royal dwelling, antiquaries have, in general, overlooked this once important spot.

Our author finds means, in the following singular manner, to acquaint his readers with his political sentiments. P. 200.

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\* *Parkinson's Paradisus Terrestris*, p. 575.

† *Ashmole's Diary*, 36.

‡ The late Sir *William Watson*, and Doctor *Mitchel*.—See *Ph. Transf.* vol. xlv. p. 160.



' I must by no means omit *Bolt-court*, the long residence of Doctor SAMUEL JOHNSON, a man of the strongest natural abilities, great learning, a most retentive memory, of the deepest and most unaffected piety and morality, mingled with those numerous weaknesses and prejudices which his friends have kindly taken care to draw from their dread abode. I brought on myself his transient anger, by observing, that in his tour in *Scotland*, he once had "long and woeful experience of oats being the food of men in *Scotland*, as they were of horses in *England*." It was a national reflection unworthy of him, and I shot my bolt. In return he gave me a tender hug. *Con amore*, he also said of me, *The dog is a Whig*. I admired the virtues of lord *Russel*, and pitied his fall. I should have been a Whig at the Revolution. There have been periods since, in which I should have been, what I now am, a moderate Tory; a supporter, as far as my little influence extends, of a well-poised balance between the crown and people: but, should the scale preponderate against the *Salus populi*, that moment may it be said, *The dog's a Whig!*

The following instances of inaccuracy we have selected in proof of our remark. Page 33. 'To the South are St. George's Fields, now the wonder of foreigners approaching by this road to our capital, through avenues of lamps of *magnificent breadth and goodness*.' And again, speaking of the Priory of St. John of Jerusalem, he says, page 193, 'The buildings covered a great extent of ground, and are now occupied by St. John's Square.'

This volume is embellished with twelve prints and a vignette, but the prints are chiefly etchings, and we regret that there are only two drawings by Moses Griffiths, Mr. Pennant's old and faithful servant, whose pencil furnished many interesting prints for his former volumes, upon most of which the advantage of elaborate engraving was bestowed.

A second edition of this work has lately appeared, in which are given a bird's eye view of London and Westminster, as they appeared in the year 1563; a representation of the fire of London, from an original painting in Painter-Stainer's hall, and a fine bust of Charles I. from an original bronze by Bernini, taken from a picture by Vandyke. These additions are very properly sold alone, price 3s. 6d. for the accommodation of those who purchased the first edition. x. x.

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ART. VI. *The History of Greece*. By William Mitford, Esq. Vols. 1st. and 2d. Quarto. 1171 pages. Price 2l. 2s. in boards. Cadell. 1790.

THAT a complete history of Greece, or, at least, such a history as the scattered remains of antiquity would at present furnish to a writer of diligence and learning, is one of the desiderata of literature, has been universally acknowledged. We admit that the undertaking is difficult, but by no means impossible. The  
English

English have not long cultivated or distinguished themselves in this elegant department of science; and therefore we must not consider that as hopeless, which has not yet been often attempted, and never perhaps with sufficient success. The writer that would accomplish this arduous undertaking must submit to the patient labour of reading all the Greek, and most of the Roman classics: it will not be sufficient to transcribe from Herodotus, Xenophon, Thucydides, Diodorus Siculus, Strabo, Pausanias, &c. he must read the works of the philosophers, orators, poets, with their scholiasts; and, in short, every mutilated work that is extant, every fragment that has been preserved.

This we are convinced is the direct, and the shortest way to obtain the proper and authentic materials for a history of Greece; materials which, in our opinion, should be collected and arranged under various heads, before a single page of the work is written. Under such a comprehensive view of the subject the author would be enabled to furnish all the facts, at least, and all the original authorities that could be collected; and if he could not often reconcile the various and contradictory evidence with which the pages of the ancient writers abound, he might produce their different decisions in matters of chronology, geography, &c. and leave the reader to exercise his own judgment.

Nor must the historian who would render his work as perfect as might be expected, neglect the authentic, and often important information, that is to be derived from coins, medals, marbles, and the few remaining monuments of antiquity. Farther, to render his volumes popular, as well as learned and useful, he must be a master of that elegant simplicity of language, whose chief beauties are perspicuity and ease. It must occasionally be rich, various and energetic; its ornaments, though sometimes splendid, must be neither cumbersome nor gaudy; they must be scattered over the page with graceful negligence, and admired, almost without being seen.

We allow Mr. Mitford great merit for his labour and attention in producing the present work; but we cannot compliment him so far as to say, that he has performed all we wish, or that he has given what he has collected all the interest and attraction that it was capable of receiving. We proceed however to give a short analysis, or rather sketch of the contents, and shall lay before our readers a sufficient number of extracts to enable them to form their own opinions.

Vol. I. (which is divided into chapters and sections of a commodious length) contains the history of Greece from the earliest accounts to the Trojan War—historical remarks on the early state of Asia Minor and the Trojan war—some short, but learned disquisitions on the religion, government, commerce, manners, arts and sciences of the ancient Greeks—

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continuation of the history to the return of the Heraclides ; and from that to the conquest of Messenia by the Lacedæmonians—history of Lacedæmon—legislation of Lycurgus—view of the northern provinces of Greece, with the history of Athens to the alliance which the Greeks formed with the Persians—remarks on the history of those nations, which were politically connected with Greece—continuation of the history from the reign of Darius to the invasion of Xerxes, the battle of Thermopylæ, Salamis, and the conclusion of the Persian war.

As specimens of this volume we produce the following extracts, chap. III. p. 96.

‘ After the general excellence of the Greek language, the perfection which its poetry attained, at an era beyond almost all memorials, except what that poetry itself has preserved to us, becomes an object of high curiosity. In vain, however, would we inquire for the origin of that verse which, though means no longer exist for learning to express its proper harmony, still, by a charm almost magical, pleases universally. But it was the ignorance of letters that gave poetry its consequence in the early ages. To assist memory was perhaps the original purpose for which verse was invented : certainly it was among its most important uses. How necessary even such precarious assistance was, and how totally the surer help of letters was wanting, we may judge from the difficulty which Homer ascribes to the exact recital of a catalogue of names. Hence memory was deified : hence the Muses were called her immediate offspring. For this also, among other causes, poetry has in all countries preceded regular prose composition. Laws were, among the early Greeks, always promulgated in verse, and often publicly sung ; a practice which remained, in some places, long after letters were become common : morality was taught, history was delivered in verse : lawgivers, philosophers, historians, all who would apply their experience or their genius to the instruction or amusement of others, were necessarily poets. The character of poet was therefore a character of dignity : an opinion even of sacredness became attached to it : a poetical genius was esteemed an effect of divine inspiration, and a mark of divine favour : and the poet, who moreover carried with him instruction and entertainment no way to be obtained without him, was a privileged person, enjoying, by a kind of prescription, the rights of universal hospitality. These circumstances would contribute to improve and to fix the language. But similar circumstances have been common in other nations about the same period of progress in arts and science, without producing a language comparable to the Greek.

‘ The character of the language of a people must always considerably influence the character of their music. Among the Greeks music had evidently some natural connection with verse, which no modern European language knows, and which therefore we now in vain would scrutinize. What indeed the music itself of the antients ever was, we have little means of judging, as none of it has been transmitted intelligible to us ; but that the very early Grecian music had extraordinary merit, we have Plato’s testimony



testimony in very remarkable words; and Aristotle, generally enough disposed to differ from his master, upon this subject coincides in judgment with him. In Homer's time we find both stringed and wind instruments familiar. Poetry seems to have been always sung, and the accompaniment of an instrument to have been esteemed essential. Farther of the music of Homer's age we can only judge from analogy. Probably it was very artificial. But it appears a solecism to suppose that those elegant perceptions and nice organs, which gave form to the most harmonious language ever spoken among men, and guided invention to the structure of that verse which, even under the gross disguise of modern pronunciation, is still universally charming, could have produced, or could have tolerated, a vicious or inelegant stile of music. Extreme simplicity in music is perfectly consistent with elegance, and the most affecting music generally is most simple.

Considering the imperfection of civil government, and the consequent insecurity of property, greater advances had already, in Homer's age, been made in many arts conducing to convenience and elegance of living, than might have been expected. Agriculture, in various branches, appears to have been carried on with great regularity. It is remarked by Cicero that Hesiod, in his poem on husbandry, makes no mention of manure; but Homer expressly speaks of dunging land, as well as of plowing, sowing, reaping corn and mowing grass. The culture of the vine also was well understood, and the making of wine carried through the different processes with much attention and knowledge. This is evident from various circumstances mentioned by Homer, and particularly from the age to which wines were kept: Nestor produced some, at a sacrifice, eleven years old. Oil from the olive was in use; but the culture of the tree appears not to have been extensive. In Alcinous's garden the vineyard is a principal feature by itself; but the olive is only found in the orchard, with the apple, the pear, the pomegranate, and the fig. Pasturage has generally preceded tillage, and herds and flocks constituted the principal riches of Homer's time. Cattle, in the scarcity, or perhaps non-existence of coin, were the most usual measure of the value of commodities. The golden armour of Glaucus, we are told, was worth a hundred oxen; the brazen armour of Diomed nine: the tripod, the first prize for wrestling at the funeral of Patroclus, was valued at twelve oxen; the female slave, the second prize, at four. When Eumæus, in the *Odyssey*, would convey an idea of the opulence of Ulysses, he tells neither of the extent of his lands, nor the quantity of his moveables, but of his herds and flocks only. But commerce seems to have been carried on intirely by exchange. In the *Iliad* we have a description of a supply of wine brought by sea to the Grecian camp, where it is bought by some, says the poet, with brass, by some with iron, by some with hides, by some with the cattle themselves, by some with slaves.

Mr. Mitford's account of the famous battle at Thermopylæ will, we doubt not, be interesting to many of our readers. P. 406.

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‘ The Persian army so abounded with Greeks, most of them involuntarily pressed, that deserters would not be wanting, to inform Leonidas of whatever could be generally known in the enemy’s camp. That very night intelligence came, that a strong detachment was marched for the mountains. Early in the morning the scouts of the army arrived, with information that the enemy had already passed the Phocian guard, and were descending toward the plain. Immediately a council of the Grecian commanders was held. Opinions were divided; some thinking it became them still to maintain their post; others, that the consequence of the attempt could be but a useless waste of lives, which ought by all means to be preserved for the future wants of their country. The debate ended in a general resolution to retreat with all speed to their respective cities, the Lacedæmonians and Bœotians only remaining. Herodotus mentions it as uncertain whether Leonidas dismissed the rest. The Thespians alone appear to have resolved voluntarily to abide the event with him: the Thebans he would not suffer to depart; keeping them as hostages, on account of the known disaffection of their city to the Grecian cause.

‘ Leonidas himself determined, upon this great occasion, to exhibit to the world a memorable example of obedience to that law of Sparta, which forbid, under whatsoever disadvantage, to fly from an enemy. Considering the disposition, so widely prevailing among the Greeks, to fear the Persian power, and shrink before it, there appears not less true patriotic wisdom than admirable magnanimity in that prince’s conduct. The oracular response from Delphi, said to have declared that either Sparta or its king must fall, adds nothing to its lustre. Upon fair historical testimony it has been fully equal to the warm and abundant eulogies, which writers of various ages and nations have vied in bestowing upon it. Animated by his example, every Lacedæmonian and Thespian under his command was resolved to die; but to die gloriously for himself, and, as far as possible, usefully for his country. To be surrounded being now unavoidable, the object was no longer to guard the pass, but to chuse the spot where, in sacrificing themselves, they might make the greatest destruction of the enemy. The narrow therefore, at the junction of the Phœnix and Asopus, was given up, and the little band was collected at the wall of Thermopylæ.

‘ The whole Persian army was under arms before sunrise, the king himself attending in solemn pomp to wait the appearance of the luminary above the horizon, for beginning the devotional ceremonies prescribed for that favourite hour of Persian religion. After these were concluded, the troops were dismissed to wait for orders. About the middle of the forenoon, when it was supposed Hydarnes might be nearly arrived in the rear of the Greeks, a chosen body was commanded to advance to the assault in front. Leonidas now gave a loose to the fury of men prepared for death. Advancing before the wall, he attacked the Persians in the wider part of the valley, made great slaughter, and caused such a confusion that, through want of room for the ill-disciplined multitude, numbers were forced into the sea, and many expired under



the pressure of their own people. Himself, fighting at the head of his band, fell early. The engagement was nevertheless continued, with advantage on the side of the Greeks, till Hydarnes came in sight in their rear. Then they retreated again to the narrow at the wall. The Thebans took this opportunity to beg mercy of the conquerors; but, in the very act of surrendering, many, through the confusion, were killed: the rest were made prisoners. The surviving Lacedæmonians and Thespians gained a hillock, where they fought surrounded, till they were slain to a man.

Such is the account given by Herodotus of this extraordinary and celebrated action. The circumstances might come authenticated to him through the Greeks who served with the Persians; and every anecdote that could be collected would no doubt be heard with eagerness, and preserved with care. The names of all the three hundred Spartans were still upon record in the historian's time. Two of them survived the battle, having been accidentally absent; Aristodemus, who was, with the prince's leave, for the recovery of his health, at Alpeni; and Pantites, sent on public business into Thessaly. It being, however, reported at Lacedæmon that Eurytus, who had also had leave from Leonidas to remain at Alpeni on account of sickness, nevertheless joined on the day of battle, and fell with his comrades; and that Pantites might have so hastened his return as to have shared in the glory of the day, both were dishonored. Pantites, in consequence, strangled himself: but Aristodemus, with greater fortitude, supported life; and was happy enough, in the sequel, to find opportunity for distinguishing his courage in the cause of his country, so that his memory has been transmitted with honour to posterity. The body of the Spartan king, as the same historian affirms, being discovered among the heaps of slain, was, by order of Xerxes, beheaded, and the trunk ignominiously exposed on a cross; but this, he adds, was contrary to the general principles and practice of the Persians, who were accustomed, beyond all other people, to honour military merit, even in their enemies. This observation, to the credit of the enemies, and in opposition to the prejudices of his country, proves not less the extensive information and just judgment than the candor of Herodotus; for every authentic account marks the Persians for a people of liberal sentiments and polished manners, beyond almost any other in all antiquity.

The second volume opens with a view of the western countries politically connected with the Greeks, and of the settlements in Sicily and Italy.—The author's accounts of these serve as pleasing and instructive episodes to the main body of his work, and the general History of Greece is carried on from the period of the Persian war to the successes of Cimon, and the death of Themistocles.—The next period is from the establishment of security against Persia, to the truce for thirty years between Athens and Lacedæmon.—The history of the famous Peloponnesian war follows, which is detailed very fully from Thucydides, and concludes the present volume.

We



We shall permit the author to state the extent of his laborious undertaking from his advertisement to Vol. I.

‘ It has always been in his [Mr. Mitford’s] contemplation to trace Grecian History through all revolutions, till both the country and its people became moulded into the Roman Empire; following Alexander through his conquests in the East, taking a summary view only of the extensive regions which those conquests gave, but under despotic rule, to be a general home for the Greeks, and reverting to the more particular consideration of Greece itself during the Achaian league. This plan, however, he must mention as what it is his wish to execute, not as of what he can, with any certainty, foresee the completion. A second volume, now in the press, and intended for publication early in the ensuing winter, will carry the History no further than to the conclusion of the Peloponnesian war. Whether the remainder may be comprized in two volumes, or will require three, is more than he can at present undertake to say; and he should too much risk deceiving the public, if he attempted to name a time when those volumes may be published.’

Of the contents of this volume, one extract must suffice. The following account of Athens and of Cimon will not be unacceptable to our readers. P. 74.

‘ Athens become, within a very few years, from the capital of a small province, in fact, tho not yet in avowed pretension, the head of an empire, exhibited a new and singular phenomenon in politics, a sovereign people; a people, not, as in many other Grecian democracies, sovereign merely of that state which themselves composed, but supreme over other people in subordinate republics, acknowledging a degree of subjection, and yet claiming to be free. Under this extraordinary political constitution, philosophy and the arts were beginning to make Athens their principal resort. Migrating from Egypt and the east, they had been long fostered on the western coast of Asia. In Greece itself they had owed some temporary incouragement principally to the tyrants; the Peisistratids at Athens, and Periander at Corinth. But their efforts were desultory and comparatively feeble, till the communication with the Asian Greeks, checked and interrupted by their subjection to Persia, was restored, and Athens, the head of the glorious confederacy by whose arms the deliverance had been effected, began to draw every thing toward itself as a common center, the capital of an empire. Already science and fine taste were so far perfected, that Æschylus had exhibited tragedy in its utmost dignity, and Sophocles and Euripides were giving it the highest polish, when Cimon returned in triumph to his country. Together with trophies, such as Greece had never before won in so distant a field, he brought wealth to a large amount, the fruit of his victories; part of which enriched the public treasury, part rewarded the individuals who had fought under him, and a large proportion, which he had had the virtue and the good fortune to acquire without incurring any charge of rapaciousness, became an addition to the large property inherited from his ancestors.

It was the peculiar felicity of Athens in this period, that, of the constellation of great men which arose there, each was singularly fitted for the situation in which the circumstances of the time required him to act; and none filled his place more advantageously than Cimon. But the fate of all those great men, and the resources employed, mostly in vain, to avert it, sufficiently mark, in this splendid era of Athens, a defective constitution, and law and justice ill assured. Aristides, we are told, though it is not undisputed, had founded his security upon extreme poverty: Cimon endeavoured to build his upon a splendid and almost unbounded, yet politic liberality. To ward against envy, and to secure his party with that tremendous tyrant, as the comic poet not inaptly calls them, the sovereign people, he made a parade of throwing down the fences of his gardens and orchards in the neighbourhood of Athens, and permitted all to partake of their produce: a table was daily spread at his house for the poorer citizens, but more particularly for those of his own ward, whom he invited from the agora, the courts of justice, or the general assembly; a bounty which both enabled and disposed them to give their time at his call whenever his interest required their support. In going about the city he was commonly attended by a large retinue, handsomely clothed; and if he met an elderly citizen ill clad, he directed one of his attendants to change cloaks with him. To the indigent of higher rank he was equally attentive, lending or giving money, as he found their circumstances required, and always managing his bounty with the utmost care that the object of it should not be put to shame. His conduct, in short, was a continual preparation for an election; not however, as in England, to decide whether the candidate should or should not be a member of the legislature; but whether he should be head of the commonwealth or an exile. In his youth, Cimon had affected a roughness of manners, and a contempt for the elegancies of life. In his riper years, he discovered that virtue and grossness have no natural connection: he became himself a model of politeness, patronized every liberal art, and studied to procure elegant as well as useful indulgences for the people. By him were raised the first of those edifices, which, for want of a more proper name, we call porticoes, under whose magnificent shelter it became the delight of the Athenians to assemble, and pass their leisure in promiscuous conversation. The widely celebrated groves of Academus acknowledged him as the founder of their fame. In the wood, before rude and without water, he formed commodious and elegant walks, and adorned them with running fountains. Nor was the planting of the agora, or great market-place of Athens, with that beautiful tree the oriental plane, forgotten as a benefit from Cimon; while, ages after him, his trees flourished, affording an agreeable and salutary shade to those who exposed their wares there, and to those who came to purchase them. Much, if not the whole of these things, we are given to understand, was done at his private expence; but our information upon the subject is inaccurate. Those stores, with which his victories had enriched the treasury, probably furnished the sums employed upon some of the public works executed



cuted under his direction, particularly the completion of the fortification of the citadel, whose principal defence hitherto, on the southern side, had been the precipitous form of the rock.\*

From these specimens the reader will judge of the style and manner in which the present performance is executed. We think it our duty to remark, that the language is deficient in that easy flow of diction, and perspicuity of construction, which form the chief ornaments of the historic style: but we with pleasure add, that the second volume is evidently superior in this respect to the first. We have nothing to remark on the singular orthography of our author. Every writer is at liberty to follow his own judgment in this particular; but we think it rather a hazardous experiment, unless he has sufficient influence to produce reformation.

Of Mr. M.'s diligence as an historian, the large stock of materials which he has collected, will afford sufficient evidence; but we doubt whether the generality of the ancient Classics have been perused with that attention which the subject requires. We fear that heads of information have sometimes been looked for in indexes, and the facts turned to from them. Thus, because the name of Pythagoras did not happen to appear in the index of Seranus, or Ficinus to Plato, Mr. M. hastily asserted that the name of that philosopher did not occur in any of his works; whereas not only Pythagoras, but the followers of the Pythagorean system, are mentioned in one of his most popular works, namely, the Republic. In the same manner we may suppose the remarkable passage respecting Miltiades in the same philosopher, and in Herodotus also, was missed, or overlooked. In the appendix to the fourth chapter of vol. i. on the chronology of Grecian History, the author has taken considerable pains, but he has not been so accurate and satisfactory as might have been expected. Indeed we think throughout his work, he has confided too implicitly in some authors, and condemned or disregarded the authority of others too slightly. The testimony of Diodorus more particularly, in our opinion, is often rejected, or depreciated rather capriciously, while the assertions of Pausanias, Herodotus, and some others, are generally admitted with too little scruple.

Mr. M. has endeavoured to ascertain the age in which Homer lived; and has produced four passages from his works, to prove that he lived before the return of the Heraclides, and 'not long after the times of which his poems principally treat.' We are sorry to differ from Mr. M. in opinion, and though a critical disquisition on the subject would lead us rather out of our province, we cannot help remarking, that we think he has not sufficiently considered the first passage with the context\*.

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\* Odyss. Lib. i. v. 351.



—It certainly relates not to what we understand by an Epic Poem, but to the proper subject for an heroic ballad to be sung to the Lyre at the entertainments of the Greeks; a species of amusement extremely common among the ancients, and not unfrequent in modern times. The memory of every reader will furnish him with many instances of patriotic songs, that might be somewhat similar to that which affected Penelope on the return of the Greeks. The second \* passage, and the third †, we think both make against our author's opinion: and the fourth carries not with it the feeble weight of probable conjecture ‡.

But Mr. M. by a strange oversight, has omitted a well-known passage, which speaks to the subject with more precision, perhaps, than any other, and it unfortunately controverts the opinion he has endeavoured to support. 'There prevailed,' says Dr. Johnson, in his Life of Milton, '*in his time*, an opinion that the world was in its decay, and that we have had the misfortune to be produced in the decrepitude of nature.' This seems to have been the opinion of Homer too, as well as Milton, and it flowed perhaps from the natural predilection which the aged have for the companions of their youth. But the intervention of ages is absolutely necessary to give such an opinion credit or effect with posterity. Hence Milton, after fearing that he lived in '*an age too late*,' threw back the age of his poetical heroes as far as

" Blind Thamyras, and blind Mæonides;  
" And Tiresias and Phineus, prophets old."

And Homer, indulging the same sentiment, goes as far back as the Trojan war, for the age of superior strength and agility. Speaking of the enormous stone which Diomedes threw at Aeneas, the venerable Bard remarks as from himself (a circumstance by no means usual with him) that 'not two men, SUCH AS MORTALS ARE NOW-A-DAYS, could lift, or carry it.'

————— ὁ δὲ χειρμάδιον λαβὲ χειρὶ  
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἀνδρὲς Φέροιεν,  
Οἷοι γὰρ βροτοὶ εἰσιν. Il. E. v. 302.

This is a satisfactory proof, at least to us, that Homer did not live till long after the Trojan war. In treating of the ages of remote antiquity in Greece, of horsemanship, military arts, chariots, &c. Mr. M. has omitted the testimony of Lyfias respecting the Amazons, and other curious circumstances of ancient History. He asserts, that the Amazons first rode on horse-back. Πρώται δὲ τῶν πόντων ἐφ' ἵππων ἀναβῆσαι. Lyf. in Corinth. Soc. Fun. Orat. It matters not whether this circumstance, and a thousand others, be true or not; it is the business of the

\* Odyss. Lib. viii. v. 578.  
† Il. Lib. xx. v. 308.

† Il. Lib. ii. v. 486.

English historian, in writing an ancient history, to tell the English reader what the sentiments and fictions, the prejudices and follies of the ancients were.

We must not forget to observe, that the greater part of the second volume appears to be transcribed from Thucydides. In writing the history of the Peloponnesian war, Thucydides of course must be the leading authority; but yet the narrative might have been varied, and confirmed occasionally by some additional facts, and many collateral testimonies gleaned from Xenophon, Plutarch, Lysias, and other writers.

We for the present take our leave of Mr. M. sincerely wishing him health to prosecute and finish his elaborate undertaking. The few remarks which we have thrown out, were such as a cursory reading supplied. To enter deeply into the contents and authenticity of every chapter, would be a task almost equivalent to the production of materials for a new history. We are convinced that the author, as he advances, will discover many omissions, and will be enabled to correct some mistakes. If what we have said should render his work more accurate and copious, the end of this review will be fully answered.

The additions that have been made to the second edition of the first volume, may be had alone by those who have purchased the first edition.

F.

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ART. VII. *An Account of the Life and Writings of Thomas Day, Esq.* 8vo. p. 144. pr. 2s. 6d. in boards. Stockdale, 1791.

SINCERELY respecting the character and writings of Mr. Day, we are glad to find that so respectable a friend as Mr. Keir, who is well known in the philosophical world, has delineated his valuable character, and given a sketch of the virtues most useful to society, brought into daily practice; for beautiful is the theory illustrated by example, and firm the principles that influence the conduct!

In a public or private capacity, Mr. Day's integrity appears equally conspicuous, and we view him with the same respect boldly asserting the cause of freedom, or mildly and patiently correcting the faults of a mistaken education. The unsophisticated man, the being who could think for himself, and was above local prejudices, meets us in every sentiment, warm from the heart.

An account of his most useful book, Sandford and Merton, will give our reader an idea of the biographer's style, and what was his aim in writing the life of this good man. P. 86.

In consequence of his opinion of the prevailing manners, and with a view to guard the rising generation against the infection of the ostentatious luxury and effeminacy, which, amid many excellent qualities, characterise the present age, he wrote



the history of *Sandford and Merton*. Despairing of the effects of reason or even of ridicule on those who have already acquired their habits, he hoped to make some impression on the untainted minds of youth. He did not consider the present age as defective, but perhaps superior to any other in humane and generous inclinations, although these are too often rendered ineffectual by habitual expences and imaginary necessities: and it did not appear to him therefore that the many ingenious books written lately for children, which principally inculcate humanity and generosity, were sufficient and adequate to all the ends required in the forming of youth. The evil which ought principally to be guarded against, because it is the most predominant, is effeminacy of manners. In this age we fail more from want of strength and firmness, than of sensibility; more from the defect of those habits of fortitude, patience, and self-controul, by which men are enabled to be what they approve, than from the prevalence of any vicious propensity. Accordingly, the hero of this excellent novel is not, as in most of these compositions, a person of noble or princely birth in disguise, but a *young peasant*, whose body is hardened by toil, who is enured to patience by the fatigues and abstinence of a laborious country life; whose fortitude is confirmed by the habit of exertion; whose appetite whetted by hunger prefers the plainest food to the incitements of luxury; happy in the free and natural exercise of his mind and body, he feels not the want of the facitious pleasures of an opulent station, nor is he dazzled with its splendor; while humanity, forgiveness of injuries, and generosity, flow from his breast without effort. These manly virtues in young *Sandford* are contrasted by the feebleness of character of *Merton*, a boy bred up in opulence, effeminate indulgence, and the pride of wealth and station; whose natural good dispositions, yielding often to the soothing of vanity, are at last confirmed by the wisdom of a tutor, and by the example of the superior merit of the little peasant.

It is in this light of counteracting the effeminacy and imbecility of the present manners, that the history of *Sandford and Merton* seems in merit and in effect to rise above any other work that has been written for children: and it will ever remain a monument of the benevolent and unambitious application of Mr. Day's genius to the good of mankind. How well he has succeeded in the execution of his design, appears evidently from the singular pleasure and interest with which the little readers run over these volumes.

The unambitious but benevolent employment of his time in writing books for children proves that *utility*, rather than the display of talent, was the motive of his writings. The same inference may be also drawn from his other publications, the subjects of all which were such as his mind was most strongly impressed with, and which influenced his conduct in life; some object of general humanity, of public right, or of reformation of manners. He could not indeed be insensible of the pleasure which every man must feel when his superiority of talents is confirmed by the testimony of the public voice: but he knew to appreciate literary fame, and did not court it.



As then he made his literary labours subservient to his moral views, so it is rather by considering him as a *man* than as an *author*, that this biographical sketch claims the attention of the public.  
M.

ART. VIII. *An impartial Review of the Life and Writings, public and private Character of the late Rev. Mr. John Wesley. Interspersed with a Variety of curious, entertaining, and authentic Anecdotes. To which will be added, a Copy of his last Will and Testament, with Strictures and Remarks. In two Parts. Part I. Written and collected by his Nephew, John Annesley Colet. 8vo. 52 p. pr. 1s. Forster, 1791.*

WE learn, from the preface to this publication, that it is not approved by some of the friends of Mr. Wesley; and that the author is so exceedingly angry with them on this account, that he complains of being treated with injustice and insolence, and accuses them of being destitute of humanity and common honesty. What particular causes of dissatisfaction they may have had, we are not informed; but if we may judge from this first part of the work, which is merely introductory, we cannot think that the public at large will be much indebted to Mr. Colet for his account of his uncle. A very large portion of the work consists of extracts from Mr. Wesley's prefaces to his sermons, and his compendium of natural philosophy. Trifling remarks, and extravagant encomiums, ill expressed, fill up the remainder. In short, we think Mr. Colet is ill qualified to become Mr. Wesley's biographer.  
M. D.

ART. IX. *Brevis, clara, facilis ac jucunda, non solum Arabicam linguam; sed etiam hodiernam Persicam, addiscendi methodus. Auctore Antonio Vieyra, L. L. Hisp. ac Ital. Prof. Regius, &c. &c. 4to. 615 pages. Price 1l. 1s. in boards. Dublin, White. Lond. Robinsons. 1789.*

THIS new, enlarged edition of what the author calls *A short, clear, easy, and pleasant method of learning the Arabic and Persian Languages*, consists of five etymological glossaries; namely, *Latin, Italian, Spanish, English, and French*: all of which Mr. Vieyra attempts to prove have a great affinity to the Arabic. By this method, he thinks, that the oriental tongues may be more readily learned than by any other:—

Ac me sanè diù cogitantem experientia ipsa in hanc potissimum sententiam ducit, ut existimem nullam aliam tam facilem, delectabilem, ac compendiarium ad Arabicam, Persicam, aut quamlibet aliam Orientalem linguam addiscendam excogitari posse viam, quam si vocum Orientalium elementa ac significationes cum vocum Europæarum elementis significationibusque comparemus, quo mirabilem earum harmoniam detegamus. Nam, detectâ hujusmodi harmo-

harmonia, quotusquisque esse potest, qui, vel invitus, parvo nullo negotio magnam Orientalium verborum copiam citò non assequatur, postquam Orientales voces, elementis significationibusque, cum maternæ, notæ alterius linguæ vocibus, significationibus, ac elementis convenire deprehenderit?"

Although we are far from being of Mr. Vieyra's opinion; and even doubt whether any language can be learned by such a method; yet we frankly acknowledge the utility of his work, and have no doubt that it will be received by the learned public, as an ingenious *Comparative Glossary*. For though disquisitions of this sort have been often an object of derision to the sciolist, it is not for that the less certain, that *rational Etymology* is as useful as well as a pleasant study. It is a study, however, that requires much erudition, a great facility of analysing, and above all, a severe discriminating judgment. How far our author is possessed of these talents, the intelligent reader may learn from the following specimens, taken all from the Latin glossary.

*Æquus*, ab Arab. *Irak*. rectè justèque fecit.

*Ætas*, ab Arab. *edd*, certus numerus, pec. ætatis, quam quis putat.

*Ætna*, ab Ar. *aton*, fornax.

*Alchymia*, ab Ar. *kimia*, et hoc a v. *kami*, textit, celavit. Sic appellata, quia est ars occulta.

*Ala*, ab Ar. *ala*, alere, nutrire.

*Amita*, ab Ar. *ammāt*, idem significante.

*Arz*, ab Ar. *arz*, terra, quia sc. ejus cultio omnium prima fuit.

*Afinus*, ab Ar. el Hebr. *azn*, auris; quia nempe longas habet aures.

*Aveo*, ab Ar. *ava*, amavit, cupivit, &c.

*Basfare*, ab Ar. *basa* (quod est Pers. *Busdan*) osculari. Hinc Angl. To busf.

*Bellua*, Forte ab Ar. *balia*, deglutivit. A voracitate igitur sic dictam puto.

*Camelus*, ab Ar. *giamal*.

*Capio*, A Celt. cap, quod extat in Arab. *caf* manus; quia sc. manibus capimus.

*Cavare*, ab Ar. *kaba*, fodit terram.

*Cogito*, ab Ar. *bog*, intellectus, ingenium.

*Consilium*, Vox composita ex Ar. *canas*, congregation, &c. congregatio, et *saal*, interrogavit.

*Clotbo*, ab Ar. *calat*, collegit; quod munus est hujus paræ: colligit nanque et abvolvit lanam colo.

*Cuprum*. Forte ab Ar. *safr*!

We will add only one word more, *ipsissima*.

*Etymologia*. Seu, ut vertit Cicero, Veriloquium. Derivatur vox hæc a Gr. *etum*—os et *logos*. Utraque autem vox Græca derivatur ab Arab. lingua. Nam prima manat ab Ar. *tamm*, sub qua ejusque



ejusque derivatis extant notiones perfectionis et integritatis physicae. 2. Perfectionis metaphysicae, figuratae seu moralis, veritatis nempe ac certitudinis, et quidem inconcussae atque incontroversae; ut patet *extalmim* nomine act. 2. Cong. i. e. adducere in oratione verba eum sensum praestantia, cujus contrarium intelligi nequeat; et ne longior sim, ex alio derivato *temmpt*, i. e. perfecta sunt, sine dubio et vitio, Dei verba. Accedit Heb. *tummim*, i. e. certitudines; quia certum faciebant de consilio et veritate Dei. Quod autem attinet ad *logos*, derivatur vox illa ab Ar. *lahg*, locutus fuit, et etiam sermo. Unde quoque fluxit, Lat. *loquor*. Quod attinet autem ad *e*, primam lit. verbi *etumos*, solet illa praefigi nedum Graecis, sed etiam aliarum linguarum vocibus; ut Gr. in *Elephas* ab Ar. et Pers. *fil*; *Ethnos*, ab Ar. *tan*; *tan*; *Ekaton*, a Pers. *sad*. Lusit. *escata*, a Scala; Angl. *e—agle* ab aquila, &c. . . . Est igitur *Etymologia* sermo perfectus, verus, certus; seu sermo perfectam, certam, veram, incontroversam, ac inconcussam originem seu derivationem vocis alicujus, caeteraque ad eandem vocem illiusve significationem pertinentia ostendens. Si igitur hanc, in quam sedulo incumbimus artem, perquam illustrissima simulque accommodatissima *Etymologiae* appellatione insigniverunt longe omnium praestantissimi ac in dicendo eloquentissimi Graeci; vereantur illi, qui eam futilem censent, proptereaque contemnunt, ne dum aduncis naribus indulgent, ipsius met appellationis incitiam turpiter prodant.'

Let who dare, after this, mutter a word against Etymology!

A.

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ART. X. *Juvenile Poems, with Remarks on Poetry, and a Dissertation on the best Method of punishing and preventing Crimes.*  
By John Armstrong, Student in the University of Edinburgh.  
12mo. 231 pages. Price 3s. Edinburgh, Hill; London, Murray. 1789.

IN the preface to these poems we are modestly informed, that the 'verses were composed between the 13th and 18th year of the author's age. The last mentioned period he completed only in the month in which he wrote the preface.' The understanding of this young writer appears to have arrived at maturity very early; but we do not mean to insinuate by this remark, that his poems ever rise above, or often reach mediocrity. We have, indeed, no doubt, from the contents of this volume, but that he is an amiable good young man; yet, we discern no liveliness of imagination to supply the place of experience, or lead us to expect any superior productions from his pen.

Love is the theme of his lay; but we could not discover any traces of passion or overflowings of fondness, in the numerous addresses to Delia, which rise above the common *liking*, that serves as a substitute for love with nine out of ten, and answers all the purposes of life much better.

We shall only add the following poem as a favourable specimen. P. 50.

‘ *To a handsome Young Lady, who talked much.*

‘ While raptur’d on your charms I gaze,  
You speak so loud and long,  
I find you angel in your face,  
But woman in your tongue.

When taken captive by your eyes,  
What pains I might endure!  
But happily your tongue supplies  
To beauty’s wounds a cure.

You still perhaps my love might gain,  
If ever it could be,  
That you from speaking could refrain,  
Or I could only see:

That this shall be the case, appears  
How small a chance, so long  
As I shall still retain my ears,  
And you retain your tongue!

If lovers then you would pursue,  
Ah! learn your pow’r to prize,  
Nor by your idle tongue undo  
The conquests of your eyes.’

M.

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ART. XI. *Poems.* By J. Aikin, M. D. copy 8vo. 136 p.  
pr. 3s. 6d. sewed. Johnson, 1791.

THERE is no entertainment more grateful than to remark and inspect the emotions and feelings of an amiable and ingenious mind. Such was the pleasure we experienced on the perusal of this little volume, in which, whether its author is warmed with the bold enthusiasm of *universal patriotism*, if we may be allowed the expression, the love of liberty, and his fellow creatures, or whether he descends to describe the refined pleasures, and delicate engagements of domestic life, still we find the genuine effusions of an ardent mind, and every line flows,

‘ Warm from the heart, and faithful to its fires.’

In an elegant poetical preface, the author apologizes for his independance of mind, (it is no compliment, by the way, to our age, that such a quality should require an apology) and concludes with the following gay and pointed stanzas, : p. 7.

‘ You say I’m dependent—’Tis true, my good friend,  
On my industry, skill, and good name I depend;  
If such a reliance is built upon stubble,  
’Tis time to depart, for this world is a bubble!

‘ But



• But better I augur——so clear up your brow ;  
 To my patron, THE PUBLIC, some reason allow ;  
 The passion of bigots is not worth the heeding ;  
 While the world likes my service, 'twill give me a feeding.'

The pieces contained in the volume are as follow :

• To Mrs. Barbauld at Geneva. A Wish. A Wife's Absence lamented. A Winter Piece. Duncan's Warning. Susanna's Vigil. Arthur and Matilda. To Miss E. on her Hair. A Fire-side Meditation. To the Birds in my Aviary. Picturesque, a Fragment. A Sketch of the Reign of Louis XIV. Ode to the Genius of a Commonwealth. Epistle to Mr. Aikin. Sonnet to Mrs. Barbauld. Sonnet to his Excellency George Washington. Sonnet to the Rev. Joseph Priestley, LL. D. F. R. S. Sonnet to Richard Price, D. D. F. R. S. To the Memory of Miss Mary Anne Bayley. On the Death of J. Howard, Esq. Epistle to the Rev. W. Enfield, LL. D. Horation Philosophy. Cupid and his Tutor, from Bion. Ulysses in the Island of Calypso. On Troy. A Chorus from Hercules Furens. The Myrtle, or desired Transmigration. A Country Life, from Fracastorius. A Rural Dialogue, from the Italian of A. Poliziano. Horace, Ode xxiii. Book III. imitated.'

The reader will see from this statement, that Dr. Aikin's poetry is chiefly of two classes, political and domestic ; and, however we may approve the generous sentiments with which he is animated on the former of these topics, we cannot help preferring those of the other class. But it will be fair to exhibit a specimen of each ; the first we shall select from the first stanzas of the Ode to the Genius of a Commonwealth ; the second is a Wife's Absence lamented.

• ODE TO THE GENIUS OF A COMMONWEALTH.

• O Power, with firm majestic tread,  
 Commanding eye, and manly grace,  
 The native honours of whose head,  
 No glitt'ring gems or gold debase,  
 To thee,—from trifling gorgeous things,  
 From titled slaves and pageant kings,  
 I turn disdainful :—thou my breast inspire,  
 And give to sound thy praise with all a freeman's fire !

• If earth's first sons, untaught and rude,  
 The lab'ring hind and shepherd swain,  
 By subtle craft or force subdu'd,  
 Receiv'd with awe a monarch's chain ;  
 If silken Asia lov'd the rod,  
 And crouch'd before a mortal God ;  
 Yet Art and Science chose thy fairer sway ;  
 Thine was the flow'r of man, thy date was Reason's day.'

• A WIFE'S ABSENCE LAMENTED, *Anno conjugii 13.*

• Whene'er in verse or flowery prose  
 The youthful lover vents his woes,

And

And the long labour'd column fills  
 With all his catalogue of ills,  
*Absence* we find, above the rest,  
 In all his saddest rhet'ric drest;  
 And still he chides "the heavy hours"  
 That keep him from the charmer's bowers;  
 Still tells his sorrow to the groves,  
 "When absent from the maid he loves."

But, if the fancy-smitten swain  
 Can thus in doleful notes complain  
 Of what, perhaps, but gives him ease,  
 Lessening a tyrant's power to tease,  
 How should the tender husband mourn  
 When from his faithful partner torn;  
 When absence from a much-lov'd wife  
 Of every pleasure robs his life!  
 Then, idle whining tribe! give way,  
 While I my real loss display;  
 And tell each comfort and each bliss  
 That long I've had, and now I miss.

I want—the mistress of my board;  
 The guardian of my little hoard;  
 The ruler of my small domain,  
 The mistress of my infant train;  
 My best adviser, surest guide,  
 Of faith approv'd, of wisdom tried;  
 The soother of each pain and grief;  
 From toil and care the sweet relief;  
 The friend, of sense and taste refin'd,  
 In all my fav'rite studies join'd;  
 The cheerful partner of my day,  
 With whom the hours roll swift away;  
 The lovely sharer of my night,  
 Sweet source of ever new delight,  
 Within whose fond encircling arms  
 I taste of more than virgin charms.  
 All these my Delia was to me,  
 And these, when she returns, will be,  
 What lover then has cause to sigh  
 For absence half so much as I?  
 Yet cease, my heart! complain no more,  
 But count the joys thou hast in store.'

There are, however, besides the second descriptions of poems we have already noticed, some elegant translations and imitations, together with several original pieces, which cannot be classed under the preceding heads. With a specimen of the latter, we present our readers. P. 22.

## DUNCAN'S WARNING.

As o'er the heath, amid his steel-clad Thanes,  
 The royal Duncan rode in martial pride,  
 Where, full to view, high-topp'd with glittering vanes,  
 Macbeth's strong towers o'erhung the mountain's side;

In



In dusky mantle wrapp'd, a grisly form  
Rush'd with a giant's stride across his way ;  
And thus, while howl'd around the rising storm,  
In hollow thundering accents pour'd dismay.

Stop, O King ! thy destin'd course,  
Furl thy standard, turn thy horse,  
Death besets this onward track,  
Come no further,—quickly, back.

Hear'st thou not the raven's croak ?  
See'st thou not the blasted oak ?  
Feel'st thou not the loaded sky ?  
Read thy danger, King, and fly.

Lo, yon castle banners glare  
Bloody through the troubled air ;  
Lo, what spectres on the roof  
Frowning bid thee stand aloof !

Murder, like an eagle, waits  
Perch'd above the gloomy gates,  
Just in act to pounce his prey ;  
Come not near—away ! away !

Let not plighted faith beguile ;  
Honour's semblance, Beauty's smile :  
Fierce Ambition's venom'd dart  
Rankles in the fest'ring heart.

Treason, arm'd against thy life,  
Points his dagger, whets his knife,  
Drugs his stupifying bowl,  
Steels his unrelenting soul.

Now 'tis time ; ere guilty night  
Closes round thee, speed thy flight.  
If the threshold once be cross'd,  
Duncan ! thou'rt for ever lost.

On he goes !—resistless Fate  
Hastes to fill his mortal date :  
Cease, ye warnings, vain tho' true.  
Murder'd King, adieu ! adieu \* !

B.

ART. XII. *The Loufiad, an Heroi-Comic Poem.* Canto III.  
By Peter Pindar, Esquire. With an Engraving by an eminent Artist. 4to. 43 pages, and a Frontispiece. Price 2s. 6d. Evans. 1791.

PETER PINDAR, Esquire, has by this time an entire right to assume for his motto,

*Mobilitate viget, viresque acquirit eundo.*

\* The idea of this messenger of terror, here engrafted on the story of Macbeth, is derived from an incident which the French historians relate to have occurred to Charles VI. in the forest of Mans.'

Has

Has he formerly been inventive, humourous, witty, picturesque? He is now so still more. Has he formerly been rude and unmannerly? He is now ruder, and more unmannerly than ever. Whether he may not soon become *Monstrum horrendum, ingens*, we will not presume to predict. At present, however, we will venture to introduce him to our readers, not without some hope that they will still find more of mirth than terror in his aspect,—Hear him tell of ‘Mr. Morpheus, vulgarly called the God of Sleep, and of his civility to the people in giving them pretty dreams, by way of compensation for shutting up their mouths, eyes, and ears, for a dozen or fourteen hours together.’ P. 4.

‘NOW MORPHEUS (in compassion to mankind,  
Made, by his magic, deaf, and dumb, and blind)  
Amus’d with dreams man’s ambulating soul,  
To recompense him for the time he stole;  
Bade the beau dance, his Delia melt away,  
Who box’d his ears so cruel through the day:  
Of ancient damsels eas’d the lovesick pains,  
Brought back lost charms, and fill’d their laps with swains;  
Gave placid cuckoldom a constant dame;  
To brainless authors, bread and cheese and fame;  
Made driv’ling monarchs schemes of wisdom plan,  
And nature’s rankest coward kill his man;  
Gave to the chap-fall’n courtier wealth and pow’r,  
Who felt no favour at the levee hour,  
Though tip-toe’d hawk-like, watchful all the while,  
To seize the faintest glimpse of royal smile;  
Bade happy aldermen assume new airs,  
Be-chain’d with all the splendor of lord-may’rs;  
And bade them too (without a groat to pay)  
Re-gobble all the turtle of the day:  
Bade GL—R think his might could match a mouse,  
And CHAMBERS fancy he could build a house;  
And LADY MOUNT, th’ antipodes of Grace,  
Think that she does not frighten with her face.

Now silence in the country stalk’d the dews,  
As if she wore a flannel pair of shoes,  
Lone list’ning, as the poets well remark,  
To falling mill-streams, and the mastiff’s bark;  
To loves of wide-mouth’d cats, most mournful tales;  
To hoot of owls amid the dusky vales,  
To hum of beetles, and the bull-frog’s snore,  
The spectre’s shriek, and ocean’s drowzy roar.—  
Lull’d was each street of London to repose,  
Save where it echo’d to a WATCHMAN’s nose;  
Or where a WATCHMAN, with ear-piercing rattle,  
Rous’d his brave brothers from each box to battle;  
To fall upon the CYNTHIAS of the night,  
Sweet nymphs! whose sole profession is delight!

Thus



Thus the gaunt wolves the tender lambs pursue,  
And hawks, in blood of doves, their beaks imbrue!  
Thus on the flies of evening rush the bats,  
And mastiffs sally on the am'rous cats!

Hear him also sing of madam Discord and her cell. P. 9.

Now FAME to DISCORD's dreary mansion flew,  
To tell the beldame more than all she knew,  
Who, at the devil's table, for her work,  
For ever welcome finds a knife and fork:  
DISCORD, a sleepless hag, who never dies,  
With snipe-like nose, and ferret-glowing eyes,  
Lean, fallow cheeks, long chin, with beard supply'd,  
Poor crackling joints, and wither'd parchment hide,  
As if old drums, worn out with martial din,  
Had clubb'd their yellow heads to form her skin;  
DISCORD, who, pleas'd a universe to sway,  
Is never half so blest'd as in a fray.—  
DISCORD, all eye, all mouth, all ear, all nose,  
For ever warring with a world's repose!—

When FAME arriv'd, the shaming tale to tell,  
Pleas'd was the red-ey'd Fury in her cell,  
Where scorpions crawl'd, where screech'd that noisy fowl,  
Known in Great Britain by the name of OWL;  
Bats shriek'd, and grillatalpas join'd the sound,  
Cats squall'd, pigs whin'd, and adders hiss'd around.

Close to the restless wave her mansion lay,  
Receding from the beam of chearful day:  
Hence on black wing the HAG was wont to roam,  
And join the witches 'mid the stormy gloom;  
Howl with delight amid the thunder's roar;  
Hang o'er the wrecks that crowd the billowy shore;  
See, 'midst each flash, the heads of seamen rise,  
And drink with greedy ears their drowning cries.—  
Around her dwelling various portraits hung,  
Of those whose noisy names in hist'ry rung.  
Here, with spread arms, whom grace and fury fill,  
Thund'ring damnation, star'd Stentorian HILL:  
There curs'd, SIR JOSEPH BANKS, in quest of fame,  
At finding Fleas and Lobsters not the same.  
Here a prime fav'rite, of a sainted band,  
Hell in his heart, and torches in his hand;  
LORD GEORGE by mobs huzza'd, and, what is odd,  
Burning poor Papists for the love of God;  
Pleas'd as old NERO on each falling dome,  
Sublimely fiddling to the flames of Rome!  
There, in respect to kings, not over nice,  
That Revolution-sinner—DOCTOR PRICE;  
Whose labours, in a most uncourly stile,  
Win not, like gentle BURKE's, the royal smile;  
Gain not from good DIVINES both praise and thanks,  
Call'd, by the wicked, "Gospel Mountebanks,

Mere quack pretenders, from their lofty station  
Puffing off idle *nostrums* of salvation;  
Who, where the milk and honey flows, resort,  
Like rooks in corn fields, black'ning all the court."

Hear him—No, read his tale throughout, at your breakfast table, where you may laugh, or frown, over it as much as you please.

ART. XIII. *Poems on various Subjects. Consisting of Meditations, Contemplations, Soliloquies, Poetical Epistles, Moral Reflections, Hymns and Paraphrases of several Parts of Scripture, &c.* By T. May. Copy 8vo. 162 pages. Pr. 3s. 6d. sewed. Henley, Norton. London, Scatchard and Co. 1791.

To whatever praise the author of these poems may be entitled for the pious strain in which they are written, it is impossible to ascribe to them any high degree of poetical merit, as the reader will easily conclude from the following lines on natural philosophy. P. 132.

' Hail, fair Philosophy! blest'd science, hail!  
May knowledge grow, and useful arts prevail;  
Weak are our thoughts, our absurd notions vain,  
And reason vague, subdu'd by constant pain,  
When not directed, taught by thee to scan  
Progressive wisdom thro' each state of man.  
Expell'd, dispers'd, by thy superior might,  
Fled hypotheses blind, the sons of night,  
And round us blaz'd thy all-revealing light. }  
For they who know the most, desire not veils;  
Truth shines admir'd, while dazzling falsehood fails.  
No more with doubt the studious mind explores  
The force of bodies, and mechanic powers.  
By whom, but her, are secrets deep made known?  
Philosophy pursues the falling stone.  
Why, whirl'd on high the flint so swift descends,  
Procumbent, yet towards the center tends?  
The latent force of gravity we trace,  
And find attraction works in every place.'

M. D.

ART. XIV. *Nature. A Poem.* 4to. 32 p. pr. 1s. 6d. Edinb. Duncan; Lond. Johnson, 1791.

THE advertisement prefixed to this poem contains a very laconic, and rather a curious address to the public.

' The author of this little piece long entertained an idea, that he himself was possessed of a certain measure of poetical talents, but a succession of laborious pursuits, of a very different kind, long prevented him from putting them to any fair trial.—A few weeks ago, he, at last, found leisure to make the attempt, that is now presented to the public, as the most impartial judge of its merit. He waits the opinion that shall be formed of it, with no other



other sentiment than that of curiosity. It will inform him whether he is, or is not, possessed of an accomplishment, which, though beautiful in itself, has seldom proved of much utility to its possessors, and is little esteemed in the present age.—In this state of expectation, he shall not mention how small a number of days, or, rather, hours, it was in his power to dedicate to the composition of this *first* piece, to which he has ever ventured to call the attention of the public.'

After reading the poem, we were almost tempted to give a short and decided answer to these modest enquiries, merely dictated by the curiosity of the author, who waited till he had time to be a poet, and say, 'We have read your book, Sir, and it won't do.' But instead of assuming this dogmatic tone, we shall present our readers with a quotation. P. 3.

• From the rude summit of yon hoary mount,  
So deeply furrow'd by the wint'ry rain,  
Abroad on Nature let me gaze around,  
And view the wonders of the various scene:  
The rugged rocks and busy haunts of men  
Pressing each other; 'midst the fertile vales,  
The waving fields, the woods, the crouded flocks,  
The giddy precipice, the mountain vast,  
The swelling ocean and its winding shore,  
The frequent village, mark'd by wreathing smoke,  
The distant hills cover'd with clouds or snows,  
All thrown together in confusion vast,  
Marking the rich magnificence of Nature.

• O Nature! (for we have no other name  
For all these powerful, secret, energies,  
'That live, and act, and clothe with life and beauty  
'This varied earth :) What art thou? say; and, whence?  
What latent virtue lurks in the green sod,  
And to the gentle eye of Spring reveals  
The bashful beauties, hid from furlly Winter?  
What spirit, hidden deep within the root,  
Pours forth the apple, or the smiling rose?  
Say, who rewards the labourer's hard toil,  
When deep in earth the seed corrupted lies,  
Yet rises fair to give the nations bread?  
Unnumber'd are the forms in which this pow'r  
Of vegetation marks its secret force,  
Unknown, and humbling still the pride of wisdom.'

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ART. XV. *Verses on the Arrival in England of the great Musician, Haydn, January 1791.* 4to. 14 p. pr. 1s. Payne. 1791.

THESE verses do not appear, to us, to merit the praise which the author has lavished on the composer, whom we also are willing to term, emphatically, *The great Musician*. The following

lowing lines grate on the ear, even while harmony is the theme. P. 9.

‘ The tuneful tribe, for ages yet to come,  
In vain for new ideas their harps will thrum;  
In vain limp after him with awkward gait,  
And try his graceful steps to imitate.  
The sportive freaks, so natural to him,  
In them will downright affectation seem.  
With ingots which himself alone can wield,  
They wire may draw, or baser metals gild;  
As plagiarists may thrive; but modest men,  
In pure despair, will throw away the pen.’

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ART. XVI. *An Epistle to Warren Hastings, Esq. late Governor General of Bengal.* 4to. 22 p. pr. 1s. Stockdale. 1791.

THIS consolatory address, displaying rather the good will than the abilities of the writer, has little claim to praise; we shall, therefore, content ourselves with giving a specimen of the poetry. P. 5.

‘ Amidst approaching cares, will Hastings deign  
To turn from wrongs, and meet the muse’s strain?  
That muse he loves, who oft has heard his pray’r,  
Strikes the bold string, that vibrates with despair!  
Too sure the muse must mourn, for wrongs like thine  
Are those of Britain, and of all the nine.  
Whilst bleeding friendship turns from thee her moan,  
Yet deeply feels thy injuries her own;  
O! let my soul indignant, share her fire,  
Glow with her wrongs, and sweep the trembling lyre.  
Thy awful fate a fresh example shews,  
How vain the hope that virtues yield repose!  
How vain the thought that bright ambition gains  
A just reward to recompense its pains!’

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ART. XVII. *Two Strings to your Bow. A Farce, in two Acts, as performed at Covent-garden with distinguished Applause.* By Robert Jephson, Esq; 8vo. 48 p. pr. 1s. Kearsley. 1791.

THE situations in this farce, supply the place of humour; and, when it has been well performed, it may have been received with the distinguished applause announced in the title page. The hackneyed story of a duel between a man and woman, in which the female coward is made to bluster, as many male cowards have blustered, is tedious as a thrice-told tale; yet the simplicity and gluttony of the servant, who had two masters (two strings to his bow) must have produced some farcical scenes, that Edwin would have made *something of*.

ART.



ART. XVIII. *Songs, Duets, Trios, Glees, Choruses, &c. in the Comic Opera of the Woodman, as performed at the Theatre Royal, Covent-garden.* By Mr. Bate Dudley. fm. 8vo. 27 p. pr. 6d. Cadell, 1791.

As it is impossible to pronounce musically the hissing plural consonant that terminates so many words in our language, sense is, with some shew of reason, sacrificed to sound; and poetry, of course, would be thrown away were it admitted into our farcical operas, in which a kind of mawkish sentiment supplies the place of passion, and tricks, (vulgarly termed fun) exciting boisterous peals of laughter, make the audience forget that all the wit and humour of comedy has, by degrees, given place to a kind of *speaking* pantomime. M.

ART. XIX. *New Experiments on Electricity, wherein the Causes of Thunder and Lightning, as well as the constant State of positive or negative Electricity in the Air or Clouds, are explained: With Experiments on Clouds of Powders and Vapors artificially diffused in the Air. Also a Description of a Doubler of Electricity, and the most sensible Electrometer yet constructed, with other new Experiments and Discoveries in the Science. Illustrated by explanatory Plates.* By the Rev. A. Bennet, F. R. S. Curate of Wirksworth, Derbyshire. Derby. Printed by John Drewry. 8vo. 141 pages. pr. 5s. sewed. 1790.

MR. BENNET is well known to the public as the inventor of an electrometer, in which gold leaf is applied to shew small degrees of electricity by its divergency, instead of the cork balls of Canton. This gentleman, who is the curate of Wirksworth, has been advised to publish a book of his experiments by subscription, and we have the pleasure to see that he has met with considerable success. After a short introduction, containing the first principles of electricity, his work is divided into eight sections.

Section I. contains a description of the gold leaf electrometer, for which we refer our readers to the account given in our review, Vol. iv. p. 318. The second section consists of a variety of experiments, with powders blown upon the electrometer, which produce electricity always of the negative sort, as far as Mr. Bennet's experience goes, excepting flour, oatmeal, and minium, which he found to be in a positive state. From several experiments, he thinks that the electricity of powders is not owing to friction, and he seems to have proved pretty well, that it is not owing to any friction of the particles against the air, or against the pipe through which they are blown. He finds, that for these small electricities, a lighted candle acts with infinitely greater power in collecting, than a metallic point. He has in consequence availed himself of a lantern to

collect atmospheric electricity. By experiments with red hot glass, red hot iron, and the focus of a concave mirror made to fall upon the cap of the electrometer, he finds that the collecting power of a candle depends chiefly on its effluvia, and not on its heat alone. The charge of the gold leaf electrometer is too small to be dissipated by the sharpest points or edges, a fact easily deducible from its not being dissipated by the pointed gold leaf, which is, perhaps, as sharp, or much sharper, than any other metallic point.

Section 3. contains experiments with the electrophore of Lichtenberg. Mr. Bennet has succeeded in rendering the figures permanent, by projecting powders of the dying woods, or other substances, and taking them up by paper duly moistened. The ingenious electrician will find great entertainment in repeating and diversifying Mr. Bennet's experiments; the requisite precautions for which may be seen on consulting his work.

The fourth section contains an account of various experiments, wherein electricity was excited by evaporation. The fifth section contains a description of the doubler of electricity, of which we have before treated. The sixth section contains an account of improvements with the electrical doubler. He gives the preference to the revolving doubler of Nicholson, described in the Philosophical Transactions for 1788. After explaining the method of depriving this instrument of spontaneous electricity, he proceeds to shew, that various substances possess a disposition to exhibit one or the other of the electricities, as proved by this instrument. He calls this the adhesive electricity, and employs the seventh section in explaining it.

The eighth section is employed in exhibiting the atmospheric electricity by the assistance of the flame of a candle. The extreme delicacy of Mr. Bennet's instruments have afforded him a variety of interesting observations, and upon the whole we heartily recommend this treatise to the serious attention of electrical philosophers.

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ART. XX. *A Treatise on Air; containing new Experiments and Thoughts on Combustion, being a full Investigation of Mr. Lavoisier's System; and proving, by some striking Experiments, its erroneous Principles; with strictures upon the chemical Opinions of some eminent Men.* By Richard Bewley, M. D. 8vo. 208 pages. Price 3s. 6d. sewed, Evans, 1791.

In a former Review we had occasion to consider a Letter of Dr. Harrington addressed to Dr. Priestley, on the subject of air, (Vol. III. p. 102.) We declined making any regular analysis of that



that work for the cogent reasons there mentioned. On the present performance, we are under the same necessity of speaking in a general way. If the merits of the work were such as to justify our giving a minute detail of its contents, which they are not, we should nevertheless find the task impracticable, on account of the method in which this treatise is written. It is scarcely possible to find a page, in which Dr. Harrington's writings are not referred to. That doctor, indeed, seems to constitute an authority with Dr. Bewley, nearly resembling that of Euclid with the geometers; but as neither of these philosophers possess the least appearance of geometrical accuracy, Dr. Bewley quotes in so loose a way as to render it by no means easy to find the passages he refers to, more especially as his originals are so defective in method. We will proceed a step further in our observations on this duumvirate, to express our astonishment that among the doctors of our day, or indeed among philosophers of any description, there should be found one who reposes such implicit faith in the conjectural doctrines of another, as Dr. Bewley does in those of Dr. Harrington. We will even take the liberty to confess, that from the general tenor of the pamphlet before us; from the impassioned earnestness with which Dr. Harrington's excellencies are held forth; and from some other circumstances, we are more than half convinced that the present pamphlet is a trick of authorship, by which Dr. H. hopes to fix that public notice upon his productions, which their own merits have been insufficient to procure them. We hope, however, for the credit of the doctor, or at least for the sake of his own private reflections, to which we sincerely wish a full portion of that calmness which accompanies rectitude of proceeding, that there really may exist such a person as Dr. Richard Bewley, the writer of this pamphlet.

The celebrated Bewley, of Maffingham, is well known by his writings, to many chemists, who may not know that it is now some years since he paid the debt of nature. These may think that the present pamphlet was written by him, and we should be glad to be convinced that no intention of using the shadow of his respectable name has existed on the present occasion.

In addition to the reasons already mentioned, to shew why we cannot analyse this pamphlet, we must refer to the article of our Review before quoted. For we find, after mature deliberation, that the general remarks made in that place upon Dr. Harrington's letter, are so applicable to the present treatise, that if we were inclined to annex them to the present article, we should scarcely find it necessary to alter a single sentence,

ART. XXI. *Annals of Chemistry, or a Collection of Memoirs relative to Chemistry, and the Arts with which it is connected*, By Messrs. De Morveau, Lavoisier, Monge, Berthollet, De Fourcroy, Baron de Dietrich, Hassenfratz, and Adet. Vol. I. Translated from the French. 8vo. 220 pages. Price 3s. 6d. sewed. Johnson. 1791. (To be continued.)

WE have formerly given an account of this useful work. The present translation, which appears to be executed with a particular attention to closeness and accuracy, is well calculated to extend the advantages of the work to such men of science, manufactures, and others, to whom the present state and progress of chemical information cannot but be of the greatest importance, but who, for want of knowledge or facility in the French language, or from the impediments which stand in the way of easily procuring foreign works, may not have it in their power to avail themselves of the original. The translators invite men of science to send dissertations, to be inserted in the future volumes of this publication. It is with considerable satisfaction that we observe this rational plan for diffusing chemical information, set on foot in England for the first time, and we heartily wish it the success it is entitled to.

Desirous of communicating chemical discoveries without delay, it is the design of the translators to publish the volumes that may hereafter come out as early as possible; at the same time that they intend to proceed with those already published with as much expedition as is consistent with accuracy. x.

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ART. XXII. *Genera Insectorum Linnæi & Fabricii; iconibus illustrata a Joanne Jacobo Roemer. Vitodur. Helvetorum prostat apud Henr. Steiner & Socios. 1789.—Classes of Insects according to Linnæus and Fabricius.* By J. J. Roemer. 4to. 89 p. with 37 plates, pr. 1l. 1s. plain, coloured 2l. 10s. Winterthur. 1789. Sold in London by De Boffe.

IN the preface to this work, dedicated to Mr. Rhan, professor of natural history and mathematics in the gymnasium at Zurich, the author informs us, that the fervour for the study of entomology spread among the curious and learned, induced him to publish the present systems. The compendium of Mr. Sulzer had been received with great avidity, though it contained only the outlines of the Linnæan system, and no attention had been paid by him to that of Fabricius, which, in Mr. Roemer's opinion, bids fair to become the prevailing one:

‘From the time of its appearance,’ says he, ‘you may date a new period of entomology. That great man is said to have formed it under the auspices of Linnæus himself, and with the most ample opportunities of consulting the best collections, especially those of Britain, equally assisted by nature and art, has planned a system fuller and more accurate than all preceding ones; equally philosophical



sophical and ingenious, though perhaps not so perspicuous as that of Linnæus—an inconvenience, however, rather imputable to us than to the author. Hitherto the student of the Swede, chiefly intent on the wings, contented himself with a superficial knowledge of the mouth of insects, which constitutes the base of the Fabrician classes. People, no longer young, adopt with reluctance doctrines accompanied by new labour; and now we find it easier to count the wings of a fly than to anatomize the form of a proboscis or forceps with a glass. Hence the imputed difficulty. We find Fabricius, however, gaining ground, and temporary obstacles must vanish before solid excellence.

Such is the opinion of Mr. Roemer. To shew the comparative excellence and defects of either system, or insect-grammar, he has exhibited both. The classes and characteristics of Linnæus precede, and are followed by those of Fabricius. Whatever helps could contribute to give the utmost possible completion to his work were either solicited or procured. The names of Banks, Panzer, Fabricius himself, give splendour to the list of those who communicated specimens, or assisted by information.

The figures, which occupy 37 plates, are designed, etched and coloured by Mr. Schellenberg, of Winterthur, a man of uncommon knowledge in this branch of painting, whether we consider fidelity of character, high finish, or spirit of attitude. They appear chiefly to have been drawn from the insects themselves, a few excepted, in which the figures of Roessel may be traced. They add to those already known, upwards of twenty non-descript genera, though four from the catalogue of Fabricius are still wanting. The plate which contains the characteristics of his system, is engraved by some artist of inferior note, though executed under the eye of Fabricius himself.

For the unlucky inferiority of this plate Mr. Roemer, with the assistance of his friend Schellenberg, means to atone by a future work, containing exact representations of all the Fabrician distinctives\*, with an introduction to a systematic knowledge of insects; but the difficulty attendant on the plan of such a work, will not allow him to determine the time of its publication.

We cannot dismiss this article without noticing the fervid homage the author pays at the end of his preface to the memory of his deceased friend C. Fufeli, a brother, we believe, of the painter among us. The first edition of this work, which we have not seen, was, it seems, in a great measure planned and composed by him.

R. R.

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\* —Omnium generum FABRICII instrumentorum cibariorum, cœterorumque characterum Icones, &c. Præf. p. viii.

ART. XXIII. *The Natural History of the Mineral Kingdom. In Three Parts. Part I. Of the Natural History of the Strata of Coal, and of the concomitant Strata. Part II. Of the Natural History of Mineral Veins, and other Beds and Repositories of the precious and useful Metals. Part III. Of the Natural History of the prevailing Strata, and of the principal and most interesting Phenomena upon and within the Surface of our Globe.* By John Williams, Mineral Surveyor, F. S. S. A. In 2 vols. 8vo. 982 p. pr. 12s. in boards. Edinburgh, Ruddiman. London, White. 1789.

MR. WILLIAMS in this work professes to give to the public the fruit of more than *forty* years experience and observation. The first part is employed wholly on the natural history of coal, and such strata as are found to accompany it; and the second part treats chiefly of the natural history of mineral veins, and other beds and repositories of the precious metals. In the conclusion of the work a variety of miscellaneous subjects are treated of—Buffon's theory of the earth is examined and controverted, and many proofs are advanced in favour of the Mosaic history of the deluge. The preface contains a very satisfactory refutation of Dr. Hutton's theory of the earth. But to give our readers a more perfect idea of the nature of this publication, we shall subjoin a brief summary of its contents, and a short extract as a specimen of the author's manner.

Vol. I. Part I. The parallelism, and general situation of the strata of coal—Of the slips, or dykes, and other impediments in coal-mines—The strata of coal generally equally thick near the surface and further down—Mixture of coals of different qualities, &c.—Extent of coal fields and coal countries—That coal-mines are not inexhaustible—Cautions against a too rapid consumption—Coal of Cape Breton, &c.—Indications and appearances of coal—False and doubtful appearances—Origin of coal, which Mr. W. considers as entirely vegetable, and attributes ultimately to the antideluvian woods.

Part II. Different kinds of mineral veins—Rake veins—Lock-holes or caverns in the veins, with spars, &c.—Varieties and irregularities in rake veins—Pipe veins—Flat veins—The accumulated vein—Accidents of mineral veins—Other beds of metallic ores—Float ore—Difference between float and shoad ore—Symptoms and appearances of mines—Appearance of metallic ores—Several species of lead ore—Copper ore—Appearances of copper-mines in Scotland.

Vol. II. View of prevailing strata—Fine slate of Monteith—Petunse and kaolin found in Scotland—Basaltes—Stratification of the globe's surface—Examination of Buffon's theory—Proofs of the deluge from examining strata—from the strata of coal—Coals placed generally in vallies and habitable places—The globe has suffered only one great change—Proofs of the deluge



deluge from the distribution of land animals in different parts of the earth—Of volcanoes—Rules for safety in volcanic countries—Causes of earthquakes—Basalts and Tufa—America peopled from Tartary—Proofs of the junction of the old and new continents from Cook's last voyage—State of the antediluvian earth a cause of longevity—Noah supposed to settle in China—Man not capable of extricating himself by his own efforts from a savage state—Hints for improving marshy lands, and deepening rivers, &c.

As a specimen of the work we shall extract Mr. Williams's account of the direction or line of volcanic matter, and his cautions on that subject. vol. II. p. 324.

‘ From this investigation, it appears, that the capital mineral veins which are found within the solid superficies of the earth, trend in a direction a little to the east of north, and to the west of south; and that what are called east and west veins, are seldom found to contain very considerable quantities of the metallic ores; and I have no apprehension of their containing great quantities of the volcanic fuel. There is a very good natural reason for the fruitfulness of the north and south veins; that is, for their containing the greatest quantities of mineral matter, which I have explained in a treatise of the natural history of mineral veins, &c. However, this is not without exceptions. In some few mining fields, the east and west veins are most productive; at present we will take it for granted, that the north and south veins contain most mineral matter, and let those who are chiefly concerned compare what I advance with experience and matter of fact. From this sketch of the history of mineral veins, it appears to me very evident, that the greatest quantities of the volcanic fuel is lodged within the solid superficies of the earth, in veins and receptacles which have nearly a north and south bearing, from the mountain or other place where the volcanic fire first broke out; and that the volcanic fires and consequent excavations will advance below ground in the same direction. Now, if this is found to be true, we shall be enabled to lay down such beacons, cautions, and rules, as will be of general utility for the safety of the inhabitants in the neighbourhood of volcanoes. I write only from my own observation, and real knowledge of the interior structure of the superficies of our globe; and from my knowledge of the structure, disposition, and bearing of the strata of rock, which compose the superficies of the globe in all parts of the world, it appears to me, that the bearing of the strata in the island of Sicily, which suffers so much from volcanoes, should be nearly in a line from S. S. W. to N. N. E. and consequently, that the bearing of the veins which contain the volcanic fuel, should trend nearly in the same line of direction; and I think, that Messina, and those parts of Calabria which suffer so much from earthquakes, are pretty much in this line.

‘ If, upon examination of circumstances upon the spot, it is found, that the site of Messina, &c. is nearly upon this point of the compass from Mount *Ætna*, or any where between the cardinal point

point north, and the collateral point north-east, and that the volcanic regions of Calabria are in the same line, that is, nearly N. N. E. from *Ætna*, it may be concluded, that my observations are founded in truth, and that there is no safe ground for founding a city, town, or harbour, any where near that line.'

On the whole, the publication before us contains many good practical observations, though they have not all of them that claim to novelty which the author seems to assert.—It also contains what we cannot help esteeming some wild conjectures. We cannot compliment Mr. W. much on the elegance, or even accuracy of his style; but books of mineralogy are seldom read with a view to the beauties of language. B.

ART. XXIV. *Medical Botany, containing systematic and general Descriptions, with Plates, of all the medicinal Plants, indigenous and exotic, comprehended in the Catalogues of the Materia Medica, as published by the Royal Colleges of Physicians of London and Edinburgh: accompanied with a circumstantial Detail of their medicinal Effects, and of the Diseases in which they have been most successfully employed.* By William Woodville, M. D. of the Royal College of Physicians, London.—In three volumes, small 4to. Vol. I. 182 pages, and 65 plates. Price 13s. 6d. plain. or 1l. 13s. coloured, in boards. Phillips. 1790.

'It is justly a matter of surprise, (says Dr. Woodville in his preface) that notwithstanding the universal adoption of the Linnæan system of botany, and the great advances made in natural science, the works of Blackwell and Sheldrake should still be the only books in this country in which copper-plate figures of the medicinal plants are professedly given; while splendid foreign publications of them, by Regnault, Zorn, and Plenck, have appeared in the space of a very few years. These works, however, are far from superceding that now offered to the public; for without resorting to the invidious task of pointing out their errors and imperfections, the author has the satisfaction of having exhibited icons of several rare and valuable plants, which have never been completely figured in any preceding work whatever: and by subjoining some account of the botanical and medical history of each species, curiosity is more fully gratified, and a double interest is excited in the mind of the student.

'It is a lamentable truth (adds the author) that our experimental knowledge of many of the herbaceous simples is extremely defective; for as writers on the *Materia Medica* have usually done little more than copy the accounts given by their predecessors, the virtues now ascribed to several plants are wholly referable to the authority of Dioscorides. It is however hoped that the medical reader will find what relates to this part of the work as complete as the slow progressive state of experience in physic will admit: with this intention, facts and opinions have been industriously collected from various authorities; and those adduced by Professor Murray, and the works of the late Dr. Cullen, have furnished the largest contribution.'



The publication of this work in monthly numbers has already rendered it well known to the public. Thirteen numbers have now appeared, and form the first volume. In this and two succeeding ones Dr. W. intends to comprize the medical plants of the London and Edinburgh pharmacopœias. In treating of each, the plant is faithfully represented from a drawing by Mr. Sowerby; a general description of it is then given, with the botanical characters, according to the system of Linnæus, and a copious synonymy.

Sixty five plants are figured and treated of in the volume now before us, viz. *Achillea Millefolium*, *Common Yarrow*. *Aconitum Napellus*, *Common Wolf's-bane*. *Althœa Officinalis*, *Marsh Mallow*. *Amomum Zinziber*, *Ginger*. *Angelica Archangelica*, *Garden Angelica*. *Arctium Lappa*, *Burdock*. *Arnica montana*, *Mountain Arnica*. *Arum maculatum*, *Common Arum*. *Atropa Belladonna*, *Deadly Nightshade*. *Bubon Galbanum*, *Galbanum Bubon*. *Cardamine pratensis*, *Ladies-Smock*. *Carum Carni*, *Caraway*. *Centaurea benedicta*, *Holy Thistle*. *Clematis recta*, *Virgin's Bower*. *Cochlearia officinalis*, *Scurvy-Grass*. *Conium maculatum*, *Hemlock*. *Convallaria Polygonatum*, *Solomon's Seal*. *Convolvulus Scammonia*, *Scammony Bindweed*. *Convolvulus Jalapa*, *Jalap Bindweed*. *Croton Cascarilla*, *Cascarilla*. *Daphne Mezereum*, *Mezereon*. *Digitalis purpurea*, *Fox-glove*. *Dorstenia Contrajerva*, *Contrajerva*. *Ferula Assafoetida*, *Asafoetida*. *Fraxinus Ornus*, *Flowering Ash*. *Glecoma hederacea*, *Ground-Ivy*. *Gratiola officinalis*, *Hedge-Hyssop*. *Guaiacum officinale*, *Guaiacum*. *Hæmatoxylum campechianum*, *Logwood*. *Helleborus niger*, *Black Hellebore*. *Helleborus foetidus*, *Bear's-foot*. *Hyoisæmus niger*, *Black Henbane*. *Hypericum perforatum*, *St. John's-Wort*. *Hyssopus officinalis*, *Common Hyssop*. *Imperatoria Ostruthiam*, *Masterwort*. *Iris florentina*, *Florentine Orris*. *Iris pseudo-acorus*, *Yellow Water Flag*. *Laurus Cinnamomum*, *Cinnamon*. *Laurus Sassafras*, *Sassafras*. *Laurus nobilis*, *Sweet Bay*. *Lavandula Spica*, *Lavender*. *Leontodon Taraxacum*, *Dandelion*. *Lobelia Siphilitica*, *Blue Lobelia*. *Malva sylvestris*, *Common Mallow*. *Menyanthes trifoliata*, *Buck-bean*. *Momordica Elaterium*, *Wild Cucumber*. *Myrtus Pimenta*, *All-spice*. *Nicotiana Tabacum*, *Tobacco*. *Oxalis Acetosella*, *Wood Sorrel*. *Plantago major*, *Great Plantane*. *Polygonum Bistorta*, *Bistort*. *Polypodium Filix mas*, *Male Fern*. *Potentilla reptans*, *Cinquefoil*. *Punica Granatum*, *Pomegranate*. *Rheum palmatum*, *Rhubarb*. *Ricinis communis*, *Palma Christi*. *Ruta graveolens*, *Common Rue*. *Salvia officinalis*, *Garden Sage*. *Sisymbrium Nasturtium*, *Water-Cresses*. *Solanum Dulcamara*, *Woody Nightshade*. *Teucrium Marum*, *Herb Mastic*. *Teucrium Scordium*, *Water Germander*. *Tormentilla erecta*, *Tormentil*. *Tussilago Farfare*, *Colt's-foot*. *Veronica Becabunga*, *Brooklime*.

Out

Out of these we have selected one article, that our readers may judge for themselves of the manner in which this work is executed.

‘ The *sassafras* tree rises sometimes to the height of 20 or 30 feet, and is about 12 or 15 inches in diameter, but it is commonly of much less growth, and is divided towards the top into several crooked branches: the bark of the young shoots is smooth and green, of the old trunks it is rough, furrowed, and of a light ash colour: the leaves vary both in form and size, some being oval and entire, others cut into two or three lobes; they are all of a pale-green colour, veined, downy on the under side, and placed alternately upon long footstalks: the flowers are produced in pendant spikes or panicles, which spring from the extremities of the shoots of the preceding year; they appear in May and June, and are generally male and female upon different trees: the corolla is divided into six leaves, which are narrow, convex, and of a dingy yellow colour; the male flowers have nine filaments, crowned with round antheræ; the bractææ are linear, and placed at the base of the pedicles; there is no calyx, and the berries produced by the female flowers are similar in shape and colour to those of the cinnamon.

‘ The *sassafras* tree is a native of North America, and appears to have been cultivated in England, sometime before the year 1633, for in Johnson’s edition of Gerard, he says, “ I have given the figure of a branch taken from a little (*sassafras*) tree, which grew in the garden of Mr. Wilmote at Bow.” It is said that it was first discovered by the Spaniards in 1538, when they possessed themselves of Florida; and the wood was first imported into Spain about the year 1560, where it acquired great reputation for curing various diseases. It is now usually imported here in long straight pieces, very light, of a spongy texture, and covered with a rough fungous bark. It has a fragrant smell, and a sweetish aromatic subacid taste: the root, wood, and bark, agree in their medical qualities, and are all mentioned in the pharmacopœias; but the bark is the most fragrant, and thought to be more efficacious than the woody part, and the small branches are preferred to the large pieces.—Its medical character was formerly held in great estimation, and its sensible qualities, which are stronger than any of the other woods, may have probably contributed to establish the opinion so generally entertained of its utility in many inveterate diseases; for soon after its introduction into Europe, it was sold at a very high price, and its virtues were extolled in publications professedly written on the subject. It is now however thought to be of very little importance, and seldom employed, but in conjunction with other medicines of a more powerful nature. Dr. Cullen found “ that a watery infusion of it taken warm, and pretty largely, was very effectual in promoting sweat; but (he adds) to what particular purpose this sweating was applicable, I have not been able to determine.” In some constitutions *sassafras*, by its extreme fragrance, is said to produce head-ach; to deprive it of this effect the decoction ought to be employed.

‘ *Sassafras*



\* Sassafras is an ingredient in the *decoctum sarsaparillæ compositum*, or *decoctum lignorum*; but the only officinal preparation of it is the essential oil, which may be given in the dose of two drops to ten. Watery infusions made both from the cortical and woody part, rasped or shaved, are commonly drunk as tea; but the spirituous tincture, or extract, which contains both the volatile and fixed parts of the medicine, appears to be preferable.'

Upon the whole this work appears to be a judicious and useful compilation; and the figures, though not finished engravings, convey a good idea of the objects which they are intended to represent.

M. T.

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ART. XXV. *A new Medical Dictionary, or general Repository of Physic, by G. Motherby, M. D. C. M. S. The Third Edition, revised and corrected with considerable Additions. By G. Wallis, M. D. S. M. S. Lecturer on the Theory and Practice of Physic, London. Folio. 738 Pages and 30 pl. Price 2l. 10s. bound. Johnson. 1791.*

THE Medical Dictionary of Dr. Motherby has been some years before the public; we have therefore only to notice the alterations and additions which we have observed in the present edition.—In the preface, Dr. W. informs us that he was requested by the author (whose health we understand is in a declining state) to prepare the work now before us for the public eye, and to make such alterations and improvements as he might think necessary; a task which, though arduous, we think Dr. W. has performed in a manner that will do him credit. As far as we are able to judge from attentively examining and comparing the present with the former edition, Dr. W. seems to have supplied a considerable proportion of additional matter highly useful to the medical inquirer; particularly in the departments of materia medica, chemistry, and midwifery; and more completely to elucidate the last, plates of the gravid uterus have been superadded. Nor have the parts of the work on the medicated springs, the powers and effects of which are so essentially necessary to be known by the practical physician, escaped without improvement; and to the whole a more complete index has been given.—The fossilogy of Edwards, so far as it relates to arts, manufactories, and commerce, has been rejected, and such parts only remain as belong to medicine.—The biographical part has also been omitted.

In short, we think Dr. W. has contributed much to the improvement of the Medical Dictionary; and though the learned physician may not derive much advantage from a work of this kind, yet we believe the medical student, and such of the profession as have not opportunities of extensive reading, will find it highly acceptable.

ART. XXVI. *A Treatise on the Disease commonly called Angina Pectoris.* By William Butter, M. D. Fellow of the Royal College of Physicians, and Member of the Medical Society, both of Edinburgh. 8vo. 62 pages. Price 2s. Johnson. 1791.

THE author before us divides his treatise into four chapters. In the first he gives a definition, description, and prognosis of the disease.—His description seems to be drawn up with great accuracy and perspicuity.—The prognostic, our author thinks, must depend very much upon the conformity of the patient to proper directions, particularly with regard to diet.

In the second chapter, the nature of the disease is considered, and Dr. B. thinks that it occurs more frequently in men than women; that it is not connected with any particular shape or size of the body; that though it prevail in the decline of life, yet it is sometimes found both in the young and middle-aged; that in the intervals of the paroxysms the patient generally says he is well, except that he is affected with symptoms of bad digestion, and with some degree of local or general debility; that the patient is relieved in the time of the paroxysm by pressing the pained part against some hard substance; by loosening his cloths; by standing still if walking; by standing up if sitting; by sitting up and bending forward if lying; by belching up wind; by vomiting up phlegm; by a draught of cold water; by spirit of lavender; and by opium; all which our author says evidently point out, that this is a nervous spasmodic disease. He also supposes it a periodical disease when not disturbed by adventitious causes; and that it chiefly affects the luxurious, or such as are fond of strong malt liquors; that persons subject to it, have generally for a long time been valetudinary, having had symptoms of a weak digestion, with gouty affections either in a perfect or imperfect form; that the fatal terminations of this disease are the same as those of the gout; and from the whole, Dr. B. concludes the disease to be an irregular gout.—The third chapter our author appropriates to the investigation of the causes and seat of the disease. The causes he arranges under two heads, the remote or predisponent, and the occasional or exciting causes. What Dr. B. says of the former we shall give in his own words. P. 35.

‘ This last organ, therefore, being the part chiefly affected, the proximate cause must be situated here, either in whole, or in part. The whole is not situated here; for, in such a case, the disease could not have intervals, as the patient would certainly die of the first attack. The most rational predisponent cause of gout evidently presents itself as existing here, namely, a too great irritability or sensibility: for it is universally allowed that a muscle is endued with an excess of irritability when it is more than usually prone to action, and therefore not sufficiently subservient to the power of the will. In the disease before us, the whole nervous system

system appears to be endued with too great sensibility: and, from what hath been just now said, the diaphragm is proportionably affected with a still greater degree of it than any other part of the body. This excess of irritability in the diaphragm beyond any other part of the body lays the foundation of the disease, which we may now venture to denominate the diaphragmatick gout.'

Of the exciting causes Dr. B. supposes that feculent accumulations in the intestines are the chief, which by inducing a great degree of flatulency, and consequently of distension, bring the diaphragm into violent and involuntary action. The doctor also further observes, that though the diaphragm characterize the disease, and in general constitutes its principal danger, yet, that like the true gout, the severity of its attack varies, falling sometimes on the stomach, sometimes on the heart, and sometimes, though not so frequently, on the lungs.

In the fourth chapter Dr. B. enters upon the method of cure, and seems principally to depend upon laxatives, for removing faecal accumulation, which *he believes* to be the chief cause of the disease. He likewise recommends bark, aromatics, &c. to strengthen the stomach and first passages; and thinks the patients should live on a diluting diet.—Upon the whole, though we cannot but recommend Dr. B.'s pamphlet, yet we think, from our own observations, that laxatives are used with too much freedom in the cure of this disease. A. R.

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ART. XXVII. *Reflections on Dr. Smith's Practice, in Diseases of Debility; shewing the Propriety of arranging them by their Effects upon the Constitution; and therefore consistently with the Method of Cure. Proposing a Plan of Treatment no less congenial with the salutary Laws of our Oeconomy, and a rational Theory, than in Sanction deficient of Authority and Experience. By a Disciple of Nature. 4to. 71 pages. Price 3s. 6d. sewed. Waylands. 1791.*

As this pamphlet is written altogether to recommend a secret, we dare not say quack, medicine, the merits of which rest solely on the testimony of the anonymous author, we must hint to its readers a caution given in it: testimony 'is always of a suspicious character; in medical transactions should be admitted with great circumspection: in estimating this, therefore, be not deceived; do not forget motives, and amongst motives, interest.' We are told in it, that the late Dr. Smith divided all diseases into two classes: in the one ranking all that are inflammatory, or owing to an increased tone of the solids; in the other, all the rest, which may be considered as owing to debility. That in treating those of the latter class he was particularly successful, and always prescribed the same remedy; which, however, from our own knowledge of his practice, we will venture flatly to contradict. And that this remedy is now offered to the public, an infallible cure for all



curable diseases and debility, though it will not cure putrid sore-throat and scirrhus liver, notwithstanding each of these diseases, on the author's principles, should be ranked in the same class, unless the former is to be deemed an inflammatory, or the latter not a chronic disease. The following specimen of the author's style will, we imagine, convey to our readers a sufficient idea of it. P. 25.

' If the balance of power is thus destroyed in the nervous system, are we to wonder if there should be a little disorder amongst the muscles? If a commander in chief issues out unintelligent orders, are we to be surprized they are not understood? If there is a fault in command, are we not to expect disorderly manœuvres? If the functions of the brain are not duly exercised, should we not therefore expect imperfection in every operation that depends upon the due exercise of those functions?—Should we not therefore expect, in such circumstances, that these agents of motion should be seized with a paralytic disobedience of orders, or that they should go through every intermediate evolution from the cramped performance of a spasmodic twitch, to the dance of St. Vitus? And as this seems to be the case in these two grand systems of our policy, I am afraid they afford but a bad precedent for the others. The absorbent system accordingly is infected by the example, and does it afford matter for astonishment? Do not we know that disorders in a state will creep into the subordinate ranks of society? If a river is impregnated with deleterious substances, I should be afraid of its depositing a portion of poison upon every object with which it comes in contact. Even if it is not saturated with some salubrious particles, the soil will not be much the better for it—Pure water is not the best manure. In this general inundation of debility and perversion, what part of us can escape this flood of disease? Are the absorbents preserved in an ark?—I am afraid not.—Accordingly they are immersed in a dropical deluge. The water pipes convey an increased exhalation; the workers of the pumps are seized with a palsy; the flood gates are choaked; and every capillary vessel accumulates the distress.'

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ART. XXVIII. *A new literal Version of the Book of Psalms, with a Preface and Notes.* By the Rev. Stephen Street, M. A. of Queen's College, Oxford, Rector of Treyford, in Suffex, 2 Vols. 8vo. Price 12s. in boards. White and Son. 1790.

THIS is the work of a scholar and critic, which it is a pleasure to review. The author, in a sensible preface, after exposing the rules by which he has been chiefly guided, and which are the same with those laid down by Lowth and Kennicott (one or two of which we think questionable) informs us, that

' The whole that is aimed at in the present performance, is to give a closely literal translation; that is, such as for each line to be the literal English of the correspondent line in the original; and

and by endeavouring to restore the original form of these compositions, to exhibit them in their antient semblance.'

Mr. S. had at first intended, he tells us, to have preserved the very order of the Hebrew words in his translation, but was afterward dissuaded from it by a friend. The friend, we think, gave him good advice.

The author had not seen De Rossi's *Various Readings*, till he was revising for the press; but in doing that, he availed himself of them. Of the antient versions he was able to consult only the Septuagint and the Vulgate, in the way he could have wished. 'My very slender knowledge of Arabic and Chaldee (says he) and my utter ignorance of the Syriac language, obliging me to be content in general with the Latin translation of the Arabic and Syriac versions, and of the Targum which is in the Polyglott.'

Of his own conjectural emendations, he speaks in the following modest manner.

'The emendations of the text that are proposed, are humbly submitted to the judgment of the learned: I shall not be surprized if many of those, that are founded on conjecture only, should be thought inadmissible. A young man, living in the country, and not having much opportunity of advice or assistance from persons of greater years, learning and experience, may be expected to fall into some mistakes in such attempts.'

He expresses himself obliged to the Rev. Dr. Sturges of Winchester, for imparting to him 'Observations on different Passages of the Psalms, taken from Michaelis's German translation.'

To notice all the very numerous alterations and improvements, which Mr. S. has made in this new translation, would lead us far beyond the bounds, to which we are limited. We shall therefore content ourselves with giving the principal variations in the first nine psalms, and subjoin as a specimen, one entire psalm, with its corresponding notes.

Pf. i. ver. 1. He renders *אשרי האיש* *O the happiness of the man*—We do not think this an improvement. *Happy the man*, is both more *simple* and more poetical.

Ib. v. 3. He refers *עשה* to *עץ* and renders, *and it bringeth all its produce to maturity*.—If rightly, we doubt.

Pf. ii. v. 3. He renders in the future, *we shall pluck off their bands*.

Ib. v. 5. *For he will subdue their mighty ones with his wrath*; supposing *אלימו* to be formed of *אלי* and the suffix *י*.

Ib. v. 6. *I am anointed king over Zion his holy hill*: with the Septuagint.

Ib. v. 12. *For with quickness* (*וְרַחֲקָה*) *his wrath consumeth*:

Pf. iii. v. 8. *For thou canst smite the jaws, &c.* which makes the text intelligible and consistent.

Pf. iv. Title.—He renders here, and every where, the word למנצח *To him that giveth victory.*

Ib. v. 2. He takes עך, תך, and שמע for participles, and renders, *Answering me on my crying, &c.*

Ib. v. 3. He follows the reading of the Septuagint—*How long will ye be heavy of heart?*

Ib. v. 5. He reads אשר אמרו for אמרו, suggested, he says, by the Arabic version —But the Arabic translator most certainly read אמרו in his copy; and renders it תחמך; and the Latin version even *cogitatis*.—Was it the *ejus* in that version that deceived our author?—His rendering is, *Tremble and commit not the sin that is in your hearts.*

Ib. v. 7. He renders רבים אמרים in the vocative, and joins them to the preceding verse: *Put your trust in Jehovah, O ye many that say, &c.* This leads him to give the following comma another turn, agreeably to the Septuagint—*The light of thy countenance hath been distinguished on us.*

Pf. v. ver. 7. For יתעב he would read התעב.—We see no reason for this alteration.

Pf. vii. v. 5. He renders, *If I have returned retributions of evil, when I was set free from those that were mine enemies without reason.*—The former part is plausible, but we cannot acquiesce in the latter. The reading followed by the antient versions ואלחצה seems to be the true one.

Ib. v. 9. He separates ועליה למרום שובה from ver. 8. and joins them to ver. 9.—Then, reading by conjecture ישבה for שובה, he renders, *And for this cause Jehovah that judgeth the nations, shall be highly celebrated.*—This translation, we think, contrary to all reason and analogy.

Ib. v. 9. He adopts the emendation of Houbigant, from the Chaldee version כחמי במל עלי *Recompense me according to mine integrity.*

Ib. v. 10. He renders יאמר actively; *Let evil consume the ungodly, &c.* and, with the Seventy, omits the copulative before בחן.—Very justly, we think.

Ib. v. 10. and 11. He disjoins אלהים צדיק from ver. 10. and renders, *The righteous God is my shield, the high God that saveth the just of heart;* taking על in ver. 11. for a noun; of which, however, we believe there is no example.

Ib. v. 14. He rightly renders הרלקים fiery.

Pf. viii. v. 3. *From the mouth of babes and sucklings thou establishest thy glory.*—We hardly think that עו ever signifies glory: and are of opinion, that a new division of the verses is necessary to make sense out of them.

Ib. v. 3. He renders, with Kennicott, למען צורריך *By making thy foes appear contemptible*—a forced translation we think.

Pf. ix. Title.—Our author reads, with more than twenty  
of



of Kennicott's mss \*, עלמות in one word; and renders לבן עלמות *By virgins and a youth*; in the supposition that the psalm was performed by a chorus of virgins, to whom a youth made alternate responses.—We cannot help thinking this an ill-grounded fancy.

Ib. v. 3. *Because my foes are put to flight, they fall, &c.*

Ib. v. 6. *Thou sattest on thy throne, O righteous judge.*

Ib. v. 7. *The enemy is destroyed, and the cities which thou hast razed, are desolate for ever.* He reads חם הרבות; and וערים for הררים.

In the same verse, he thinks that חמה has been transposed, and that we should place it before אברי. *The very memory of them is perished*

Ib. v. 14. He renders the verb חנני in the preterperfect: *Jehovah had pity on me, &c.* Why not, *Jehovah hath had pity, &c.* He takes מרום to be an infinitive mood, made into a gerund; and renders, *Because I am raised from the gates of death.*—We take it to be a participle.

Ib. v. 19. *But never shall the destitute forget, that thou wilt not ever disappoint the hope of the afflicted.* This is a clumsy version; and, we suspect, a false one.

The tenth psalm we give entire, with the notes belonging to it, without any remarks of our own; although we sometimes differ from the author, as to the true meaning.

## PSALM X.

‘ 1. Wherefore, O Jehovah, standest thou at such a distance; dost thou hide thyself so long in time of distress?’

‘ 2. With pride the ungodly persecuteth the afflicted; he catcheth him by the fraud he hath devised.

‘ 3. For the ungodly is mad for the desire of his soul, and woundeth the weak, despising Jehovah.

## NOTES.

‘ Verse 2. *Persecuteth.*] Persecutionem patietur afflicus. Targum.—“ דלך, quum homini tribuitur, significat ardenti et infesto animo insectari. Mercer. in Pagnin. ut Gen. xxxi. 36. Thren. iv. 19. Psal. x. 2.” Leigh's Critica Sacra.

‘ *He catcheth him.*] All the Versions and the Targum render this verb passively, and in the plural number. But I think it must be the third person singular of the future tense, with the suffix ו him added to it. For if the verb be rendered as a passive, and in the plural number, there is no nominative case to it: for the same reason it is necessary to read חשב in the singular number, not חשבו.

‘ V. 3. *Is mad.*] I apprehend the verb הלל has this sense in its simple form; as the participle הולל, which must be formed from

\* To which he might have added 48 of De Rossi's; with a great number of printed editions.

‘ 4. The ungodly, in the pride of his heart, never seeketh after God:

‘ 5. All his devices are profane, his ways are so at all times: because thy judgments are high above him, he despiseth all his enemies.

‘ 6. He saith in his heart “ I shall not be moved; through generation and generation I shall go on without calamity.”

‘ 7. His mouth is full of curling, and fraud and deceit; under his tongue a e oppression and iniquity.

‘ 8. He sitteth in secret corners of caves, that he may slay the

## NOTES.

it, occurs in scripture frequently with this signification. Buxtorf's Concordance exhibits many instances of the verb *הלל* having this sense in the Hithpaël conjugation.

‘ *And woundeth the weak.*] I have here entirely departed from the construing of the versions in the Polyglott.

*יבצע* is used as a verb in the Niphal conjugation, Joel ii. 8.

*ובער השלח יפלו ולא יבצע* *And when they fall on the sword they shall not be wounded.*

*ךך* signifies *weak*, 2 Sam. iii. 39. *היום ךך ואנכי* *And I am this day weak.*

‘ The doubt is whether *בצע* should have a preposition after it, or not. There is, in the concordance, an instance or two of this verb being used transitively with a pronoun suffix (*יבצעני*, Isaiah xxxviii. 12. Job vi. 9; *בצעם*, Amos ix. 1.); but there is no instance where it is used with a noun after it.

‘ Michaëlis renders the passage thus: *And he that amasseth treasure, biddeth farewell to Jehovah, and despiseth him.* But in order that the Hebrew should agree with this construing, we must read

*ובצע בךך יהוה ונאצנו*

instead of *ובצע בךך נאץ יהוה*;

for which alteration I do not see that there is any authority from the ancient versions or manuscripts.

‘ V. 4. *Never seeketh*] *Impius in fastu spiritûs sui non requireret Deum.* Targum.—I therefore read *את* in the stead of *אין*, and *בגבה*, which is the reading in more than ten copies collated by Dr. Kennicott, and in twenty-five of those collated by De Rossi.

‘ V. 5. *Are profane.*] *Βέβηλαται*, Septuag. Two copies have *חלל* from *חלל*.

‘ *His Ways.*] *Αὐτὸς ὁ δὲ αὐτοῦ*, Septuag. A very great number of copies have *דרכי*, which is certainly the right reading.

‘ *Despiseth.*] *Omnes inimicos suos despicit.* Syr. “ *נפח*, per metonymiam, doluit, fastidivit, sprexit; quia dolor et fastidium flatu, spiratione, et gemitu significantur.” Leigh's Critica Sacra.

‘ V. 6. *I shall go on.*] “ *אשר* incessit, beavit. Verbum eundi habet significationem felicitatis in multis linguis.” Leigh's Critica Sacra.

‘ V. 8. *Caves.*] “ For *חצרים* Houbigant reads by conjecture, transposing the letters, *חוצים* in insidiis antrorum; which image is agreeable to what follows in the same and next verse. He prefixes *ב* in, which seems unnecessary.” Dr. Lowth in Mr. Merrick's note on this place. But Michaëlis, in his German translation, gives

innocent in sequestered \* places : his eyes are on the innocent, he marketh him out *as a prey* :

' 9. He lurketh in a sequestered place ; like a lion in the covert he lurketh, to slay the afflicted. The poor is taken by his alluring ;

' 10. In his net he is crushed, he is brought down. When the poor fall by his strength ;

' 11. He saith in his heart : " God hath forgotten, he hath covered his face, he will never see."

' 12. Arise, O Jehovah, my God, lift up thine hand, forget not the afflicted !

' 13. Wherefore should the ungodly despise God,

' 14. Should he say in his heart, that thou wilt not seek to see it ? But thou wilt see oppression and vexation : in thine hand the poor is left ; thou alone art the helper of the orphan.

' 15. Breaking the power of the ungodly and the wicked, punish the impious, and let him be no more.

## NOTES.

gives *shepherds butts* as the sense of חצרים. Perhaps the rendering of Symmachus, περι τὰς αὐλάς, *near the sheep cotes*, might suggest this to him. Ἐγκαθίσταται ἐνδρυῶν περι τὰς αὐλάς ἐν ἀποκερφοῖς ἀποκτείνει ἀναιτίον. Symmachus.

' *He marketh him out.*] פָּעַץ, per metonymiam, observavit accurate, expectavit, præstolatus est. Leigh's Critica Sacra. פָּעַץ quartâ conjugatione, elegit præ alio, prætulit. Golius. " I read, with Hare, פָּעַץ, and the meaning from the Arabic, *selegit*." Dr. Kennicott on this place, in his Remarks on Select Passages in the Old Testament.

' V. 10. *He is crushed.*] More than twenty copies, some of them very ancient, have, instead of דָּכָא, the reading דָּכָה " Sanct. August. inclinabitur. Chrysost. Alius, ὁ δὲ θλασθεὶς καμψήσεται." Nobilii Notæ in Septuagint.

' V. 14. *To see it.*] I apprehend that רָאָה belongs to this line ; and that רָאָה is an infinitive mood, with the suffix הָ hoc added to it.

' *In thine hand.*] A marginal annotation seems to have crept into the text here. בִּידְךָ *in thine hand*, and עֲלֶיךָ *unto thee*, are expressions nearly synonymous. The annotation probably was, that עֲלֶיךָ was used in the sense of בִּידְךָ, or לַחֲזַק בִּידְךָ, instead of בִּינֶךָ.

' V. 15. *Punish the impious, &c.*] Michaëlis, in his German translation, renders this line,

*Thou shalt punish the wicked, and he shall be no more.*

רָשָׁע is used in a sense nearly approaching to that which is here given it, Genesis xlii. 22.

' Several copies omit the ו at the end of רָשָׁע; and both Michaëlis and Bishop Hare add it to the beginning of בָּל, and read רָשָׁע וּבָל.

' Symmachus seems to have read פָּעַץ instead of פָּעַץ, ἵνα μὴ ἰνέσθῃ ἄνθρωπος, Symmachus. See Nobilii Not. in Septuag.

\* We doubt much whether, with propriety, we can say a *sequestered place*. Rev.



‘ 16. O Jehovah, eternal king, let the heathen perish from the land!

‘ 17. Since thou hearest the desire of the afflicted, O Jehovah, establish their heart.

‘ 18. And let thine ear listen to the cause of the orphan and the oppressed! Let mortal man be no longer oppressive in the earth.

## N O T E S.

‘ V. 16. *Let the heathen perish.*] Peribunt populi, Arabic. Therefore I read יִאָבְדוּ.

‘ *From the land.*] “ I take the י from the end of מִן־הָאָרֶץ and join it to מִן־הָאָרֶץ, and render it *quandoquidem*.” Part of Dr. Kennicott’s note on this place, in his Remarks on Select Passages in the Old Testament.

‘ V. 18. *In the earth.*] ἵνα μὴ προσθῇ ἐν μεγάλας αὐχὸν ἀνθρώπου ἐπὶ τῆς γῆς. Septuagint.’

We can assure the reader, that there are not fewer or less important variations from the Vulgar version, throughout the whole Psalter; and we heartily recommend the perusal of the work to every Biblical student.

We are unwilling to censure where there is so much to commend: yet we cannot help making a few critical strictures on Mr. Street’s translation.

In the first place, we think he is too bold in his conjectural emendations; and that he often *vexes* the present text without necessity.

2dly, Although an inverted structure of the words is allowed to be often not only not a blemish, but even a beauty, in an English version of the Hebrew scriptures; we are of opinion, that Mr. S. has carried this licence beyond its due bounds: who, for example, can approve of such lines as these?—*From Zion blest thee let Jehovah.* Pf. cxxxiv. 3.—*Wrought salvation for us bath his right hand,* Pf. xcvi. 1.—*Become like them let them that make them,* Pf. cxv. 8.

3dly, Mr. S. uses the vile expletives *doth* and *did*, even to affectation.—Witness this most uncouth and unharmonious line: *Let every thing that doth breathe praise Jehovah.* Pf. cl. 6.

4thly, He has retained several words and phrases, which we consider as obsolete: such as *heathen*, *abashed*, *forgat*, *brake*, *woe was me*. We are also of opinion, that he often employs the future *shall*, where *will* is required: e. g. *O God of my praise, thou shalt not be silent*, &c. Pf. cix. 1. And he has, once at least, *will* for *willeth*. “ *All that he will Jehovah executeth.* Pf. cxxxv. 6.

R.

ART. XXIX. *Sermons by the late Rev. John Logan, F.R.S. Edinburgh, one of the Ministers of Leith.* Octavo. 427 pages. Price 6s. in boards. Edinburgh, Bell and Bradfute. London, Robinson, 1790.

THE

THE name of Logan has been lately added to the long and shameful catalogue of neglected ability in this nation; and the sermons which now lie under our inspection, fully justify this imputation. They are nervous, well arranged, and elegant; and, though the productions of a young man, contain many observations on life and manners worthy of maturer years. The exhortations at the sacrament (which form a kind of appendix to the volume) are in the same style, and in the prayers there is much piety and some sublimity. The subjects of the discourses are, 1. on publick worship; 2. on devotion; 3. on the duty of early piety; 4. on redeeming the time; 5. on religious awe, apparently preached preparatory to administering the sacrament; 6. on death; 7. on the resurrection; 8. on the divine providence; 9. on the practice of righteousness; 10. on meekness; 11. on charity; 12. against indulging in petty sins and offences; 13. on remorse of conscience; 14. on the folly of risking the soul's welfare for temporal advantages; 15. on acts of devotion in preparation for the sacrament.

It is scarcely possible to err in selecting a specimen; we shall, therefore, present the reader with two short extracts, almost indiscriminately taken. The first is from the sermon on early piety, and the other from that on the criminality of petty offences. P. 50.

‘ Although both scripture and experience testify that man is fallen, and that our nature is corrupted, yet it is equally certain, that our earliest passions are on the side of virtue, and that the good seed springs before the tares. Malice and envy are yet strangers to your bosom. Covetousness, that root of evil, hath not yet sprung up in your heart; the selfish, the wrathful, and the licentious passions, have not yet obtained dominion over you. The modesty of nature, the great guardian of virtue, is not seduced from its post. You would blush, even in secret, to do a deed of dishonesty and shame. High sentiments of honour and of probity, expand the soul. The colour comes into the cheek, at the smallest apprehension of blame; the ready lightning kindles in the eye, at the least appearance of treachery and falsehood. Hence says our Lord to his followers, unless you become as a child; unless you assume the candour, the innocence and the purity of children, you cannot enter into the kingdom of God. Therefore, whilst you are yet an offering fit for heaven, present yourselves at his altar, devote yourselves to his service. How beautiful and becoming does it appear for young persons newly arrived in this city of God, to remember the end for which they were sent into it, and to devote to their Maker's service, the first and the best of their days? When they are in the prime of youth and of health, when the mind is untainted with actual guilt, and alive to every generous impression, to consecrate to religion, the vernal flower of life? The virgin innocence of the mind is a sacrifice more acceptable to the Almighty, than if we should come before him with the cattle upon a thousand hills, and with ten thousand rivers of oil. If there be joy in heaven over a great and  
aged

aged sinner that repenteth, how pleasing a spectacle it will be to God, to angels and to the spirits of just men made perfect, to behold a person in the critical season of life, acquit himself gloriously, and despising the allurements, the deceitful and transitory pleasures of sin, chuse for himself, that better part which shall never be taken away?' R. 232.

'It is proposed, at this time, to set before you the evil nature and dangerous tendency of the least transgressions. And, in the *first* place, it may be observed, that it is a series of little actions that marks the characters of men. Human life is not composed of great events, but of minute occurrences; and it is not from a man's extraordinary exertions, but from his ordinary conduct, that we form our judgment of his character. When a great event is transacting, a man is on his guard, he is prepared to act his part well, and often, on such occasions, in the hour of exhibition, he appears to the world a different person from what he really is. But in the series of little actions, in the detail of ordinary life, the turn of mind discovers itself; the temper unfolds, the character appears. It is then when man is himself, the mask falls off, and the true countenance is displayed. Human life, then, being a circle of petty transactions, and the temper of men being known from their conduct in little affairs, our character for virtue will depend on our performance of what the world calls the least of the commandments. This is not peculiar to virtue. What is it that constitutes the happiness of domestic life? Not the singular and uncommon situations, but the familiar and the ordinary: not the striking events that fly abroad in the mouths of the people, but the daily round of little things, which are never mentioned. A miser may have a feast, and be a miser still; he only is a happy man who has his enjoyments every day. With very great talents, and without any remarkable vice, a man may become a most disagreeable member of society, by his neglect of the attentions and civilities, and decorum of life: in like manner, without being guilty of any enormous sin, by the habitual neglect of inferior duties, and by the practice of little offences, a man may sin unto death.'

B.

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ART. XXX. *A Sermon, preached before the Lords Spiritual and Temporal, in the Abbey-Church of Westminster, on Monday, January 31, 1791; being the Anniversary of King Charles's Martyrdom.* By William, Lord Bishop of Chester. 4to. 19 pages. Price 1s. Oxford, Fletcher; London, Rivingtons. 1791.

If the annual sermons, preached by authority on the 30th of January, afford, as some have hinted, a political barometer of the state of the air about the court, we cannot, from the present discourse, augur fair weather to the sons of freedom.—After expatiating upon the influence of christianity in the laws of every European state ('which are all founded, *more or less*, on the 'justice, purity, and benevolence, so much insisted upon in the 'gospel;') and upon its singular and important effect in the support



support of civil government in this country, the right reverend preacher erects his standard against the doctrine of *natural rights* in a state of 'associated existence;' holds up the French revolution as an 'humiliating spectacle of above 20 millions of people melted, as it were, into a shapeless mass, and waiting till providence shall determine their fate;' and echoes the cry of imminent danger both to church and state, from the admission of Dissenters to places of publick trust. The discourse concludes with a melancholy prediction of the fatal consequences which are to be expected from the spread of Socinianism.

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ART. XXXI. *A Politico-Theological Sermon, preached to a Country Congregation, on the 30th of January, 1791, by a Protestant Dissenting Minister.* Octavo. 35 pages. Price 6d. Johnson. 1791.

As long as an annual fast is observed by the state, in commemoration of the *Matyrdom* of Charles I., it must be expected that those who are not convinced of the necessity of this measure will occasionally enter their protest against it. This is done with decent firmness in the discourse before us; the main objects of which are, to maintain the impropriety of all interference on the part of the civil magistrate in affairs of religion; and to vindicate the Dissenters from the charge of disloyalty, and justify their persevering assertion of their religious and civil rights. The sermon is, on the whole, well written.

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ART. XXXII. *A Discourse delivered at the New Chapel in the City Road, on the 9th of March, 1791, at the Funeral of the late Rev. Mr. John Wesley.* By John Whitehead, M. D. 8vo. 71 pages. Price 1s. Johnson. 1791.

THIS discourse was preached *extempore*, and is printed, with the author's corrections, from a short-hand copy taken as it was delivered. It is a delineation of the leading features in the character of Mr. Wesley, as a man, and as a minister of the gospel, sketched by a friend and admirer, but not without evident marks both of fidelity and ability. In the first part of this discourse, the particulars on which the preacher chiefly insists are, the regard which Mr. Wesley shewed to human learning, and his distinguished attainments in various branches of knowledge; his diligence and impartiality in enquiring after truth; his general notion of religion; his view of the gospel as a dispensation of mercy to all men, and as an institution enjoining universal holiness; and his idea of repentance, faith in Christ, christian perfection, and christian experience. The preacher here takes much pains to shew, that the tenets of Methodism are not irrational. In giving an account of Mr. Wesley's labours as a minister of the gospel, Dr. Whitehead represents his

his indefatigable industry, his resolute perseverance in the midst of opposition, the vast extent of his ministry, and the surprising effects of his labours, not only on his immediate followers, but upon religious and civil societies in general. His remarks on this last point we shall transcribe. P. 52.

‘ The effects of Mr. Wesley’s labours on civil society have been, and still will be, very considerable. Not only particular parts of the kingdom have received benefit from the preaching of the Methodists, but society in general must feel some beneficial influence from them. If you consider the whole body of people usually called Methodists, and the immense numbers who attend their places of worship and are benefited by them, they will amount to several hundred thousands. These are dispersed through the three kingdoms, and occupy almost every situation in life: they are become more conscientious in all their ways; more sober and regular in their behaviour; more true to their word, and more attentive to every social duty than they were before. They are better husbands and wives, better masters and servants, and better neighbours and friends than before they heard the preaching of the Methodists. Society in general therefore has received benefit from them.

‘ There is another view in which we may consider his usefulness; a view which I should not perhaps have taken any notice of, but for the sake of a pamphlet just now published; in which it is observed, that the Methodists are become so large a body of people, that they ought to attract the notice of government. You all know that the Rev. Mr. Wesley was a friend to the king; that he loved him, and was a warm and steady friend to the government; you know that he enforced these principles as far as ever he could, on the minds of all that heard him. The Methodists then, are not only made better citizens, but better subjects also. It is a rule in the society, that all the members of it shall submit themselves to the laws, and not defraud the king of his just dues. If it is known that any one acts contrary to this rule he is put away from the society. Now if you consider a large body of people, increasing on every side, spreading themselves through the whole kingdom, who are friends to the king and government, friends in every point of view, and from principle; you will acknowledge, that whatever influence these people may have upon government, it must be friendly, and have a tendency to peace and good order. And if all the people were Methodists, no times of difficulty could come; but if such times should arrive, the more numerous this body of people is, the better it will be for this country.’

To the discourse is subjoined an interesting account of the close of Mr. Wesley’s life.

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ART. XXXIII. *Waiting for God’s Salvation.*—A Sermon occasioned by the Death of the Rev. Samuel Morton Savage, D. D. who departed this Life February 21, 1791, in the 70th Year of Age. By William Bennet. To which is added, an Address at the Grave. By Thomas Towle, B. D. 8vo, 54 pages. Price 1s. Dilly. 1791.

OF this sermon and address it will be sufficient praise to say, that they are worthy of the occasion, and are a suitable tribute to the memory of a man, who long supported a very respectable character among the Dissenters, of the Independent persuasion, and who for many years occupied the divinity chair in one of their seminaries. Some particulars of the life and character of Dr. Savage are given by Mr. Towle. M. D.

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ART. XXXIV. *God, and the King; a Sermon, delivered in the Cathedral Church of St. Paul, before the Right Honourable the Lord Mayor, the Court of Aldermen, Sheriffs, &c. on October 25, 1790, being the Anniversary of his Majesty's Accession to the Throne.* By C. E. De Coetlogon, A. M. Chaplain to the Mayoralty. 4to. 29 pages. Price 1s. Rivingtons. 1790.

INTENDED to shew that neither the incense of flattery, nor the rights of conscience, are a constituent part of the rights of kings; but that honour and submission are properly their due.

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ART. XXXV. *Pious Memorials, a public Good; a Sermon delivered in the Cathedral of St. Paul, before the Right Honourable the Lord Mayor, and the Court of Aldermen, Sheriffs, &c. on November 5, 1790.* By C. E. De Coetlogon, M. A. 4to. 34 pages. Price 1s. Rivingtons. 1790.

ON the subject of the Gunpowder Plot Mr. D. touches on the usual topics; and when he comes to mention the revolution, earnestly recommends 'a revolution in manners and in morals,' which he apprehends, and we agree with him, to be much wanting in this nation. B.

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ART. XXXVI. *A Sermon, preached at St. John's Church, Liverpool, on Tuesday the 4th of January, 1791, before the Members of the Marine Society.* By the Rev. R. Formby, L. L. B. 8vo. 27 pages. Price 1s. Liverpool, Gore; London, Johnson. 1791.

THE Marine Society which gave rise to this discourse, was instituted at Liverpool, in 1789, for the benefit of masters of vessels, their wives, widows, and children, in order to provide them with support in cases of exigency. The sermon, which is of the declamatory kind, is not ill adapted to the occasion.

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ART. XXXVII. *An Essay on the Manner in which Christianity was intended to improve Morality.* By the Rev. John Leadley, M. A. Fellow of Magdalen College, and Curate of Ferry-



Ferry-bridge, in Yorkshire. Published in compliance with the Will of the late Mr. Norris, as having gained the annual Prize which he instituted in the University of Cambridge. 8vo. 42 pages. Price 1s. York, Peacock; London, Richardson. 1791.

WE shall give the author's own summary of the doctrine maintained in this essay. P. 40.

'Christianity was intended to improve morality, by exciting in the hearts of its disciples, on grounds peculiar to itself, and in a manner much more efficacious than any other scheme of religion, the affections of love and fear towards God, which are the only basis on which real morality can be built: that it produces this effect in us by presenting to our view, much more clearly, those relations between God and Man which are discovered to us by natural religion and the light of unassisted reason, and by informing us of certain attributes of the divine character, certain parts of his designs respecting us, and certain relations by which we are connected with him, which nothing but direct revelation could ever have made known to us: that in consequence of these new and enlarged discoveries, and by deduction from them, it lays down much more clearly and fully the detail of moral duties than on other grounds they were understood: that under its dispensation the principles of morality are urged upon the attention of mankind, by the well-adapted means of ministerial labour and public worship, and above all, that they are implanted in the hearts of its disciples by the operation and influence of the spirit of God.'

The distinction with which this essay has been honoured in the university, seems rather to have been a tribute to judgment in selecting important truths already well established, than to genius in advancing original conceptions and new arguments.

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ART. XXXVIII. *Letters to a Young Clergyman from the late Rev. Mr. Job Orton.* 12mo. 153 pages. Price 2s. in boards. Shrewsbury, Eddowes; London, Longman. 1791.

THE well-earned reputation of Mr. Orton, who has long been known and respected as a writer of considerable eminence in the walk of practical divinity, will suffer no diminution from this posthumous publication. The letters are evidently the natural effusions of a well informed and pious mind, and, with some notions now grown almost obsolete, contain many excellent hints of advice with respect to the private studies and parochial duties of a clergyman. A correspondence of this kind, between an aged and a young clergyman of different persuasions, is a pleasing example of liberality. The editor (the Rev. Mr. Stedman, to whom the letters were written) at the same time that he has furnished a publication which may be useful to the younger clergy, has given a proof of his respect  
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for the memory of an excellent man, which reflects honour upon his own character.

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ART. XXXIX. *A plain and rational Account of Man's Salvation by Jesus Christ. To which are added, a Caution to Men in general, and an Exhortation to Believers.* By J. Gough, A. B. Author of the Discourse concerning the Resurrection Bodies. 8vo. 56 pages. Price 1s. 6d. Davis. 1791.

THE doctrine maintained in this discourse is, that Jesus Christ did not suffer death *instead* of mankind, to satisfy the demands of divine justice, but because his death was necessary, to ensure to them the blessings of the covenant of divine mercy, which could not have been conveyed to them but through a mediator. The author's system on the subject of redemption, as far as we are able to discover it, appears to be nearly the same with that of Dr. Clarke.

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ART. XL. *Affectionate Advice from a Minister of the established Church to his Parishioners, upon the most plain and positive Duties of Religion; with some Cautions against the prevailing Spirit of Innovation.* By the Rev. Sir Adam Gordon, Bart. M. A. Rector of Hinxworth, Herts. Small 12mo. p. 114. pr. 1s. in boards. Stockdale. 1791.

IN the beginning of this address, the author seriously and plainly instructs his parishioners how they ought to behave at divine service, and subjoins some prayers to assist the ignorant, who may be at a loss for words, when they wish to follow his advice respecting private devotion. Soon, however, leaving the track of advice, applicable to every sect of christians, the author with some acrimony, and great earnestness, exclaims against innovation, Methodism, &c. Many of the observations were probably suggested by local circumstances. w.

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ART. XLI. *A Letter to the Right Reverend Samuel, Lord Bishop of St. David's, on the Charge he lately delivered to the Clergy of his Diocese.* By a Welch Freeholder. 8vo. p. 31. pr. 6d. Johnson. 1790.

THOUGH we think the publication of this letter to the Bishop of St. David's, previous to the charge to which it relates, is somewhat premature, yet it is so evidently the production of an able pen, that we must not pass it over without a more particular notice, than from its price it might seem to demand.

The bishop, it seems, has in his charge 'laid down directions, and ordered them to be followed, which are to ruin forever the dissenting cause; to reduce it to that forlorn state, that the Dissenter in his conventicle will preach to bare walls,  
and

and the field preacher bellow to the empty air.' This writer, after asserting the importance of the Dissenting cause, both in a civil and religious view, and expressing his gratitude to heaven for blessing the diocese with such a prelate as Dr. Horsley, proceeds to assure the bishop, that the advocates for the cause he opposes, are ready to take the field, without fear of being vanquished. P. II.

' Though,' says he, ' we know your lordship to be an experienced warrior; endued with an uncommon share of prowess; deeply skilled in spiritual tactics; intimately acquainted with the manœuvres of controversial war; and highly flushed by well-rewarded labours; we are resolved to make a stand, and promise, that ere much time elapses after the appearance of your charge, to lay before your lordship reasons to prove that our cause stands upon grounds, which the methods you proposed cannot materially affect; that it has in it, what will ensure its permanence; and what probably, in the course of its progress, will prove destructive to slavish establishments and tyrannical hierarchies; what will release mankind from the heavy oppression under which they at present labour, and the illegal usurpations to which they are constrained to submit; what will restore to them civil and religious freedom, in that large extent which the benevolent Philanthropist ardently looks for; and which, if present appearances be allowed to have any weight, may reasonably be expected, at no distant period, very generally to take place.' — — — —

' Torpidity, my lord, is what we most dread; the zeal and persecuting spirit of your clergy, so far from disserviceing us, have in general been of the greatest benefit to us; they have usually been the means of bringing large accessions to our body; they have supplied it with fresh animation, and augmented its firmness and vigour. Witness the days of Charles II. and those of Queen Anne.' — — — —

' We esteem, among those who have done most good to our cause, a Laud, a Stillingfleet, an Atterbury, a Sacheverel, and a Horsley; while a Tillotson, a Burnet, a Clarke, and a Hoadley, have hindered most its progress. The piety, Christian spirit, and amiable manners of these bright luminaries, made great abuses appear little, made the heavy yoke of spiritual oppression feel light, and disposed the most enlightened men to treat with tenderness the errors and corruptions which they had too much discernment not to see, and too much concern for the honour of religion not to acknowledge and lament.' — — — —

' In this combat, we beg that our respective causes be not judged of by their conformity to the decrees of councils, the bulls of popes, nor yet to the opinions of heathen philosophers, nor the practices of heathen temples; neither by their agreement with the doctrines of Plato, nor the worship of the Capitol; but as they are consonant to the simple word of God, the writings of Apostles and Evangelists \*.'

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\* How ill the bishop has observed this rule may be seen in the following passage: ' If you imagine (says Dr. H.) that the absolute



If there be much keenness in these strictures, there is also much good sense, and we may be allowed to add—some truth.

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ART. XLII. *Answer to a Letter from a Welsh Freeholder, to the Right Reverend Samuel, Lord Bishop of St. David's, on the Charge he lately delivered to the Clergy of his Diocese.* By a Clergyman of the Diocese of St. David's. 8vo. 31 p. pr. 6d. Williams. 1790.

It is surprising, that this mighty champion, for such the armour in which he appears bespeaks him, should condescend to measure weapons with an antagonist, who has only 'a heart of turbulence and a hand of imbecility,' and to reply to a 'thing, which vague, flimsy, and illusory, baffles contention like a shadow.' The writer's highly polished metaphors, and well finished periods, might have been spared for a better occasion; but it was necessary to inform the public, that the bishop's charge, still to be published, has been misrepresented, and to preserve from oblivion Faunius's apology for the epistolary hint given by the bishop to the clergy of his diocese respecting a late election. When the charge appears, the public will judge of its merit: in the mean time, personal and anonymous invective, on both sides, might have been spared.

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ART. XLIII. *The Welch Freeholder's Vindication of his Letter to the Right Rev. Samuel, Lord Bishop of St. David's, in reply to a Letter from a Clergyman of that Diocese; together with Strictures on the said Letter.* 8vo. 62 pages. Price 1s. 6d. Johnson. 1791.

BESIDES some personal recrimination which might have been spared, and some expressions of indignation and contempt, which can be of little service to any cause, we find in this vindication many general observations on the subjects of establishments and creeds, clearly conceived, and strongly expressed. The author urges home, with peculiar force, the argument for the necessity of a further reformation, drawn from the temptation which the present mode of admission into the church offers to insincerity and prevarication, and from the improbability that a church formed in the infancy of the reformation, should

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late Unity of the Divine substance is more easy to be explained than the Trinity, let me intreat you, Sir, to read the PARMENIDES. It is, indeed, in PLATO'S SCHOOL, if any where, (not in the Scriptures then?) that a man's eyes are most likely to be opened to his own ignorance. READ THE PARMENIDES—You will then perhaps perceive, that that Unity, which must be the foundation of all being, is itself, of all things, the most mysterious and unintelligible.'—Horsley's Tracts, p. 281.

be free from material errors and defects. On the doctrine of the Trinity, our author writes thus, P. 42.

‘ Unitarians are often represented as being influenced in their rejection of the Trinity by the pride of reason, and a contempt for revelation; whereas the fact is, that we reject this doctrine because we think we can demonstrate it to be as hostile to scripture as it is to reason. This goodly doctrine we believe to have been fabricated by those who had been educated in the schools, to which we owe the notions of occult qualities and intelligible forms, and introduced into the Christian church, together with a torrent of other absurdities, in a degenerate age, when a rage for deifying prevailed; when not only the Saviour of mankind was raised to the rank of a God, but his mother, his apostles, and a legion of saints and martyrs, were converted into objects of religious worship;—when theological doctors openly maintained ignorance to be the parent of devotion, and gloried in believing things because they were impossible;—at a time when truth was judged not to have force sufficient to make its way in the world, but was thought to require the friendly aid of pains and penalties, and privation of goods;—when St. Augustin, to whom we owe the doctrines of predestination and original sin, in the shocking forms under which your church maintains them; yes, sir, when your admired St. Augustin, as good a Platonist as the bishop or yourself, and who confessed that he understood not the Trinity till he had studied it in the school of Plato, openly maintained the lawfulness of stripping heretics of their temporal possessions. If you would go still farther back, to trace the origin of this doctrine to its remoter sources, they will be found in the oriental philosophy, whence Plato derived his wisdom; a philosophy which held the divine nature to be prolific; that believed in two principles, the one good and the other evil; that maintained the incarnation of divinities, the pre-existence and transmigration of souls, and all the opprobria of modern systems of divinity, which once exercised so dire a sway over the human understanding, and which in part remain, as a cause of scandal and offence to our holy religion. While you maintain that this and such like tenets constitute orthodoxy, we must remain subject to the charge of heresy, under no apprehension that the obloquy of the term will prevent our numbers from increasing, among those who think and enquire.’

Treating on the subject of reformation, he says, P. 58.

‘ I cannot be brought to believe, that the advantages we enjoy, in being able to contemplate religion free from the prejudices which a popish education must have formed; to examine the scriptures by the rules of an improved criticism, and in the light which a more accurate knowledge of the countries in which took place the transactions they relate, and of the customs and manners to which they allude, reflect on the sacred volume; nor yet that the aids we derive from the labours of those learned persons, who have been at immense pains to trace the additions which Christianity received from Platonism, from the subtilties of the Aristotelian philosophy, and from the extravagancies of the oriental wisdom, whether borrowed from their original sources, or taken up after they



they had been incorporated with the ancient heresies; I cannot be brought to believe that these advantages will always answer no other end, than to benefit a few curious minds, and have no beneficial effect upon the public profession of religion. Yea, sir, I cannot help abiding in this persuasion, while I remain convinced that truth is of more value than error; that mankind have an irresistible propensity to prefer the one, and to shun the other; that the former elevates the mind, while the latter debases our noblest powers. The expectation is rendered more strong, when it is considered, that there are and ever will be men of enlarged views, who can soar above the allurements of ease, the charms of worldly greatness, and the insipid applauses of the great and low vulgar; who will act with diligence and vigour, in promoting the interests of truth, and in exposing all that is not sound, animated by the consciousness, that in so doing they act in concurrence, most effectually and eminently, with the benignant author of their being, and cheered by the hope that at some time or other, the cause they have most at heart will have a glorious and splendid triumph.—The perfections of the Deity, the author and guardian of truth, justify the hope, and warrant the expectation. The spirit of enquiry is abroad in the world: vain and ridiculous will be every attempt to suppress its career: to this no stop can be put till its last demands are satisfied. Truth, when once she has been made an object of attention, possesses advantages, which, in spite of all the difficulties with which she may have to struggle, and of the ties and holds by which error would retain her dominion, must render her finally victorious, and draw after her universal preference.'

Certainly truth, as far as it lies within the compass of the human understanding, is an important object of pursuit; and nothing can be more desirable, than that every obstruction to the free investigation and profession of the truth, whether arising from authority or interest, should be removed.

We learn from the conclusion of the preface, that an '*Unitarian society, for promoting religious knowledge and virtue, by the distribution of books*, is about to be established in London on the most respectable footing;—an institution whence the greatest benefits may be expected to arise to the interests of true Christianity.'

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ART. XLIV. *A Charge of Samuel, Lord Bishop of St. David's, to the Clergy of his Diocese, delivered at his primary Visitation, in the Year 1790. 4to. 38 p. pr. 1s. 6d. Robson. 1791.*

As this episcopal charge, both on account of the celebrity of the quarter from which it comes, and the singularity of some of the notions advanced in it, will probably attract the public attention, we shall lay before our readers a full account of its contents.

The Right Reverend Monitor warns his clergy against certain erroneous maxims which have of late years tended to 'divest sermons of the genuine spirit and favour of Christianity,'



nity,' and 'to reduce them to mere moral essays;' whence it has often happened, that 'preachers have lost sight of their proper office, and made no other use of the high commission they bear, than to come abroad one day in seven, dressed in solemn looks, and in the external garb of holiness, to be the apes of Epictetus.'

The first maxim which falls under the bishop's censure is, that the laity, the more illiterate especially, have little concern with the mysteries of revealed religion, provided they be attentive to its duties. A maxim which, he remarks, proceeds upon the principle, that faith and practice are separable, that is, that the end is attainable without the means, and which supposes the common people incapable of being carried to any great length in religious knowledge.

'Some of the first principles of religion,' says the author, 'the vulgar, it is supposed, may be brought to comprehend. But the peculiar doctrines of Revelation, the Trinity of Persons in the undivided Godhead, the Incarnation of the second Person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, the mysterious commerce of the believer's soul with the Divine Spirit—these things are supposed to be far above their reach.

'If this were really the case, the condition of mankind would indeed be miserable, and the proffer of mercy, in the gospel, little better than a mockery of their woe. For the consequence would be, that the common people could never be carried beyond the first principles of what is called natural religion. Of the efficacy of natural religion as a rule of action, the world has had the long experience of 1600 years. For so much was the interval between the institution of the Mosaic church, and the publication of the gospel.—During that interval, certainly, if not from an earlier period, natural religion was left to try its powers on the heathen world. The result of the experiment is, that its powers are of no avail. Among the vulgar, natural religion never produced any effect at all; among the learned, much of it is to be found in their writings, little in their lives. But if this natural religion, a thing of no practical efficacy as experiment hath demonstrated, be the utmost of religion which the common people can receive; then is our preaching vain, Christ died in vain, and man must still perish. Blessed be God, the case is far otherwise. As we have, on the one side, experimental proof of the insignificance of what is called natural religion; so, on the other, in the success of the first preachers of Christianity, we have an experimental proof of the sufficiency of revealed religion to those very ends, in which natural religion failed. In their success we have experimental proof, that there is nothing in the great mystery of godliness, which the vulgar, more than the learned, want capacity to apprehend; since upon the first preaching of the gospel, the illiterate, the scorn of pharisaical pride, who knew not the law, and were therefore deemed accursed, were the first to understand, and to embrace the Christian doctrine.

'Nor

‘ Nor will this seem strange, if it be considered, that religion and science are very different things, and the objects of different faculties. Science is the object of natural reason ; religious truth, of faith. Faith, like the natural faculties, may be improved by exercise ; but in its beginning it is unquestionably a distinct gift of God. Were it otherwise, the common people would be just as incapable of receiving those principles of natural religion, which are thought so simple, and so much within the reach of popular apprehension, as the higher mysteries of the gospel ; for I scruple not to assert, that no proof can be more subtle in its process, or in its principles more abstruse, however just in its conclusions, than the arguments which philosophy furnishes, of the being and attributes of God, and the immortality of the human soul. By meer arguments, therefore, addressed to their reason, no conviction could be wrought, in the minds of the common people, of the very first principles of religion. By faith, their minds are opened to apprehend all that is revealed of the scheme of redemption, no less than the very first principles, the doctrine of a resurrection, or the first creation of the world out of nothing. Let me entreat you therefore, my reverend brethren, to discard these injurious uncharitable surmises, of a want of capacity in your hearers. A want of capacity in these subjects, is a want of faith ; and the surmise of a want of faith, in the common people, more than in their betters, is in truth a distrust of God ; as if he would be wanting to his own work, and fail to give all men faith to receive a discovery, made by his express command, or rather by himself, to all, of a scheme of mercy in which all are interested. Pray earnestly to God to assist the ministration of the word, by the secret influence of his holy spirit on the minds of your hearers ; and nothing doubting that your prayers are heard, however mean and illiterate the congregation may be, in which you exercise your sacred function, fear not to set before them the whole council of God.’

The advocates for the use of reason in religion, upon perusing this passage, will doubtless be inclined to ask, upon what ground faith in revelation is to stand without natural religion, or a previous faith in God ; what that faith is, which is a gift of God distinct from reason ; whether the bishop's notion of faith differ from that of the Methodists, whose great crime and folly he asserts to consist in fanaticism ; by what means, without the help of reason, the common people are to know whether the creed which they embrace is true, and their faith the gift of God ; whether that faith which is a distinct gift of God, be confined in England to the Episcopalian, and in Scotland to the Presbyterian church ;—with many other questions equally impertinent.

The second maxim against which the reasoning and eloquence of this charge are levelled is, that morality is the substance of practical religion. This maxim, in our author's judgment, contracts the range of Christian duty within the offices of social life ; since in the common acceptance of the



term, morality does not include piety. He also maintains, that it excludes the operation of motives purely religious and christian. After much declamation upon this question, which turns wholly upon the sense in which the term morality is taken, he applies the distinction, between a merely moral and a religious character, to the solution of a difficulty arising from the respectable characters of many heretics and infidels. P. 27.

And this explains, what, at the first sight, may seem a strange fact in the history of man, and is very apt to be misinterpreted; as if it disproved the connection, which divines are desirous to maintain, between the truth of religious opinion, and true practical godliness: namely, that infidelity and atheism boast among their disciples eminent examples of moral rectitude. History records, I think, of Servetus, Spinoza, and Hobbes, that they were men of the strictest morals. The memory of the living witnesses the same of Hume. And history, in some future day, may have to record the same of Priestley and Lindsay [Lindsey]. But let not the morality of their lives be mistaken for an instance of a righteous practice, resulting from a perverse faith; or admitted as an argument of the indifference of error. Their moral works, if they be not done as God hath willed, and commanded, such works to be done, have the nature of sin; and their religion, consisting in private opinion and will-worship, is sin; for it is heresy.'

Every candid reader will, we are persuaded, excuse us, if we own, that we have not been able to peruse this passage without the utmost astonishment, to find that it is possible, in the present times, for a reverend prelate, in performing one of the most solemn functions of his office, to condescend to personal obloquy, by pronouncing the morality and religion of two respectable individuals to be sin; and to join the vulgar cry of the ignorant rabble, by classing two zealous advocates for christianity, among the disciples of infidelity and atheism. With what consistency could the writer of such a paragraph afterwards add, 'Dissenters are to be judged with much candour, and with every possible allowance for the prejudices of education?'

The charge concludes with recommending to his clergy, the diligent perusal of the epistles of St. Clement and St. Ignatius; the profession of faith of the church of Saxony, with Melancthon's Elucidations; bishop Bull's *Harmonia Apostolica*; Hooker's Ecclesiastical Polity; the writings of Charles Leslie, and an Essay on the Church, printed at Gloucester in 1787. The happy effect which the prelate encourages his clergy to expect from an obedient attention to his advice, is, that the common people, 'nourished with the sincere milk of the word, by their proper pastors, would refuse a drink of doubtful quality, mingled by a stranger: the churches would be thronged, while the moralizing Unitarian would be left to read his dull weekly lecture, to the walls of his deserted conventicle; and the Field-preacher would bellow unregarded to the wilderness.'

We



We have not yet been informed, that this learned prelate is endowed with the *gift of prophecy*. M. D.

ART. XLV. *Analysis of the Science of Legislation, from the Italian of the Chevalier Filangieri.* 8vo. 66 p. pr. 2s. Robinsons. 1791.

THERE is no science more useful to society, than that which treats of the laws by which its members ought to be governed, and no class of men are more deserving of public esteem, than those who by exerting their genius and their labours in the improvement of legislation, become the friends and benefactors of mankind.

The Marquis de Beccaria, by his essay on crimes and punishments, has rescued his country from the imputation of not having lately produced any great men, and the Chevalier Filangieri seems also destined to add to the laurels of modern Italy. This author, as far as we can judge from the specimen now before us, investigates his subject in a scientific manner, and, like a true philosopher, laments, that kings have been more assiduous in attaining an excellence in the destructive arts of war, which tend to diminish the number of mankind, than in those peaceful and benignant pursuits, which are calculated for the benefit and instruction of the human race.

‘What are the sole objects, (says he,) that have hitherto engaged the attention of the sovereigns of Europe? a formidable arsenal, a numerous artillery, a well disciplined army. All the propositions that have been investigated before princes, have been merely preparatory to the solution of a single problem: *to find the method of killing the greatest number of men in the least time possible.* The discovery of a murderous *evolution* has been proposed as an object of reward. A gratuity for the husbandman, who in the time that others were forming one furrow, was alone capable of completing two, hath not once been made a subject of consideration; while the gunner who possessed the art of loading a cannon in four seconds, hath been doubly recompenced. So expert are we become in this destructive business, that we have in our power, in the space of a few minutes, to annihilate twenty thousand fellow-creatures. The perfection of an art so fatal to humanity, opens to us the clearest prospect of a fundamental defect in the universal system of government.’

The chevalier observes, that philosophers, for more than half a century, have been labouring to divert the attention of princes to more useful objects, and that every author since the time of Montesquieu, has intimated the necessity of a reform in the science of legislation.

‘The errors of jurisprudence surround us; every writer seeks to expose them; and from each extremity of Europe to the other, one voice alone is heard, which tells us, the laws of Latium are no longer calculated for Europe. This union of voices, this

universal

universal clamour, this cry of reason and philosophy, has at length reached the throne. The scene has changed, and princes have begun to discover, that the lives and tranquility of men demand a greater regard; that there are means independant of force and arms, to arrive at greatness; that good laws are the only support of national happiness; that the goodness of laws, is inseparable from their uniformity; and that this uniformity is not to be found in a legislation framed at intervals during twenty-two centuries, promulged by different legislatures, in different governments, to different nations, and which has blended all the grandeur of the Romans, with all the cruelty of the Lombards.'

The work, of which this is only the prospectus, and on which the author has bestowed the labour and attention of many years, is divided into seven books. In the first book will be unfolded, the *general* rules of the legislative science; in the second, laws political and œconomical will be treated of; in the third, criminal laws; in the fourth, that part of the science which regards education, manners, and public instruction; the fifth, is dedicated to religion; the sixth, to property; and the seventh and last, to paternal authority and the good order of families.

Mr. Kendal, the translator, in an advertisement prefixed, observes, that, if his intentions be not defeated by an unfavourable reception of the present publication, he means to print two volumes without delay; and we trust that he will be encouraged to proceed in completing his undertaking, with diligence and alacrity. The reasons which first induced him to commence the translation, will undoubtedly make the public eager to see the works of the Chevalier Filangieri, in an English dress.

'He is inclined to an opinion, that the liberal and manly stile adopted by this writer, in exposing the numerous errors which disgrace our present systems of jurisprudence; the sagacity which seems to have pointed out remedies necessary to be applied to those errors, the enthusiasm of liberty and the amiable spirit of philanthropy which pervade his whole theory, not to mention the prophetic effusions which animate many passages of his work, will render a translation, executed with fidelity, by no means unacceptable to an English reader.'

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ART. XLVI. *A Treatise on civil Imprisonment in England; with the History of its Progress, and Objections to its Policy, as it respects the Interest of Creditors, and the Punishment or Protection of Debtors. Concluding with the Principles and general Lines of a Plan for amending the present Law; and an Appendix of Notes.* By Thomas Macdonald, Esq. of the Inner-Temple, Barrister at Law. 8vo. 196 p. pr. 4s. sewed. Murray. 1791.

THE prejudices of mankind are so strong in favour of such regulations as have been sanctioned by the rust of antiquity, that every



every attempt towards improvement has been uniformly branded with the unpopular name of innovation, and decried as an idle and a pernicious theory. Mr. Macdonald seems to be fully sensible of this, but he, at the same time, is conscious, that it is by means of repeated alterations and amendments, that a multitude of errors and absurdities have been banished from our legal proceedings, and expunged from our municipal code.

Our author commences his undertaking with an enquiry into the establishment of the superior courts of law, and the origin of the different modes of bringing parties before the courts of King's Bench and Common Pleas. He next mentions the extreme delicacy and forbearance of the ancient civil proceedings, with regard to personal liberty; states, that the first law of imprisonment for a civil injury, unaccompanied by force, was introduced in favour of the barons, and the next in favour of the merchants; and that the fictions of the courts have principally contributed to the arrest of defendants, on what is technically termed, *mesne process*, or in other words, on the simple oath of the plaintiff. In examining the immediate effects of civil imprisonment, he endeavours to shew, that the 'arts of dishonest practice,' which have carried this mode of proceeding far beyond both the intention of the common law and the acts of the legislature, have operated in such a manner as to present one scene of misery, inequality, and inconsistency. These also, according to our author, have been found to give 'colour and legal form to fraud; encouragement to the worst propensities in nature; the means of oppression to the unjust; and an illusory satisfaction to the injured.' In regard to their influence on trade, ('if they have any at all') he imagines, that the present regulations concerning debtors, 'give wings to fictitious credit, and facility to the course of extravagance.' Notwithstanding this, he thinks 'imprisonment for debt' absolutely necessary in certain cases, but contends that the laws, as they now exist, are harsh, cruel, and impolitic; and that acts of insolvency, instead of furnishing a radical cure for the evil, carry along with them all the weakness, inconsistency, and danger of little expedients.

To remedy these numerous inconveniencies, it is Mr. M.'s opinion, that an arrest ought never to take place, unless the plaintiff has made affidavit of the debt, and in addition to the sum sworn to, has stated that the defendant has obtained credit by artificial deceptions; or, as he has reason to believe, intends to conceal himself, or abscond in order to avoid his creditors; or, that he has fraudulently secreted or conveyed away, or is about fraudulently to secrete or convey away, his estate or effects. In either of these cases, the affidavit, when indorsed by a judge, ought to entitle the plaintiff to his writ or bill, for  
the



the immediate arrest of the defendant. To prevent a defendant, however, from being arrested at the suit of men, who have neither substance nor character, he thinks that proceedings ought to be stayed, unless the plaintiff gave security for costs and eventual damages, if it appeared that he was not a responsible person; and that when a defendant has been arrested, and kept in prison during the whole course of the proceedings, and yet finally obtain a judgment in his favour, a jury ought to assess adequate damages, to the full amount of all expences. Having stated the above, as regulations proper to be adopted in regard to those imprisoned on *mesne process*, he next proceeds to offer some considerations, in regard to those charged or imprisoned in execution; and he thinks that in regard to this class of men, the law ought:

‘ First, to induce the debtor, if he has money, to apply it; and if he has not, to procure it, by means of his effects, for the purpose of discharging the debt. This is indeed the professed object of the present law.

‘ Secondly, to compel him to discover his estate and effects, in order that the creditor himself may be able to take measures for his own satisfaction. This cannot be the object of the present law, because the creditor cannot avail himself of any such discovery, by proceeding against his imprisoned debtor’s estate or effects.

‘ Thirdly, to expose *extravagance* or *negligence* to public animadversion and punishment.

‘ And, lastly, to subject the conduct and affairs of insolvent debtors to strict examination, for the purpose of relieving the honest, and bringing the *fraudulent* to public trial and conviction.’

Having laid down these general principles, he proceeds to observe, that for a certain time, (suppose *three months*) the debtor’s confinement might be considered as a mode of coercion, for the purpose of compelling him to satisfy the creditor or creditors, at whose suit he stands imprisoned; but a debtor who had remained in execution beyond that time, ought to be obliged to deliver to the goaler a full statement of his affairs, with an account of the causes of his insolvency. As to those debtors who have continued a certain period in custody, (suppose *six months*) as prisoners in execution, if in London, they ought to be brought up to Westminster-hall, or if in the country, at the assizes, when such proceedings might be immediately taken before a judge, as would either determine as to their farther imprisonment, if unworthy, or their immediate release, if unfortunate objects. But as it would be highly unjust that imprisonment for debt should be perpetual, it is here proposed, that those who are remanded, should be discharged at the end of a certain period; that those who have committed frauds should be prosecuted for the same, and that it should be the duty of an officer of the court, to publish in the London Gazette, a list of all insolvents brought up under the proposed  
act,

act, specifying whether they were immediately discharged and set at liberty, remanded as debtors in execution, or recommit-  
ted on a charge of fraud, &c. adduced against them by their  
creditors.

We have thus given an outline of the plan proposed by Mr.  
Macdonald, for regulating the imprisonment of debtors, both  
on *mesne process* and in execution: it is allowed on all hands,  
that the mode at present practised, is equally disadvantageous  
to the honest creditor and the unfortunate debtor, and we trust,  
that the committee lately appointed by the House of Commons,  
will make such a report as may induce the legislature to adopt  
a practice better adapted to the ends of justice, and more con-  
sonant to the interests of humanity.

We cannot close this article without observing, that the au-  
thor has been at considerable pains in the investigation of the  
history of imprisonment for debt; that his treatise abounds with  
a variety of useful observations; and that his language is gene-  
rally elegant and expressive.

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ART. XLVII. *A Series of Letters to the Right Hon. Edmund  
Burke; in which are contained Enquiries into the Constitutional  
Existence of an Impeachment against Mr. Hastings.* By G.  
Hardinge, Esq; M.P. 8vo. 199 pages. Price 2s. 6d. boards.  
Cadell. 1791.

MR. Hardinge, in this pamphlet, which consists of twelve  
letters addressed to Mr. Burke, attempts to defend the ground  
occupied by himself and the majority of the gentlemen of the  
long robe during the late debate in the house of commons, on  
the continuance of an impeachment after a dissolution. In  
consequence of this adventurous undertaking, he has, after a  
long and laborious examination of the principles of each, com-  
pared the two precedents of 1678 and 1685; given an histori-  
cal account of the order of 1678; stated the case of Blair and  
the catholic peers in 1690, and made many observations on the  
order of 1701, with a view to the duke of Leeds.

The following concluding paragraph conveys an idea of the  
author's intentions in regard to this publication:

‘From the reader (if I should be read) I am the most anxious  
to obtain this comment upon my work; ‘that I have written as  
I thought and felt;—that I have stated the adverse arguments to  
my own, with candour;—that I have not been flippant against  
any of those with whom I have differed;—or ill-tempered;—or  
too confident in the result of my own enquiries.’ If he should  
then tell me, ‘that I have been fortunate enough to rescue the  
minority of December 23, 1790, from a current opinion of their  
distress for the want of liberal or constitutional support, and that  
I have opened the subject fairly to a dispassionate review,’ I shall  
be overpaid for the time these enquiries have occupied, and for  
the painful solicitude of the mind engaged in them.’

We



We readily compliment Mr. Hardinge on his *candour*, but confess, after what we have read and heard on this subject, that his arguments have not produced *conviction* on our minds.

We are equally unfortunate in another respect, for we do not approve of the novel, dangerous, and, as we beg leave to assert, *unfounded* doctrine, broached by this gentleman in the lower house, viz. 'that the commons of England are independent of any popular controul over them,' and think that his attempt here to explain away the force of that expression, by observing that the commons of England are 'the legal organs of their (the people's) will, but of their will as *implied and communicated in our* (the parliament's) *own*,' is a vindication that favours more of professional subtlety than sound argument.

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ART. XLVIII. *Reflections on the Distinctions usually adopted in criminal Prosecutions for Libels; and on the Method lately introduced of pronouncing Verdicts in Consequence of such Distinctions.* By A. Highmore, Jun. Attorney at Law. 8vo. 39 pages. Price 1s. Johnson.

THE author of this pamphlet thinks, that if a juror does not find any criminality, in a publication stated to be *libellous*, he ought to acquit the defendant, by means of the general verdict of 'Not guilty.'

Mr. Highmore attacks several of the positions laid down by Mr. Bowles, and makes use of an ingenious analogy to prove, that as the simple uttering of a bill is not a crime, and only becomes criminal and is constituted a forgery, by the knowledge of its *falsehood*, so a newspaper, pamphlet, or book, is constituted a *libel*, merely by its stating or containing allegations which are untrue. s.

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ART. XLIX. *An Abridgment of the Letter of the Right Hon. Edmund Burke to a Gentleman in Paris, on the Revolution in France.* 8vo. 31 pages. Price 6d. Debrett. 1791.

ABRIDGEMENTS of publications which contain information and research may sometimes be useful; but to abridge an *oration*, which has nothing to recommend it but style and ornament, appears to us a very whimsical undertaking. The abridgement before us scarcely contains the skeleton of Mr. Burke's pamphlet.

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ART. L. *The wonderful Flights of Edmund the Rhapsodist, into the sublime and beautiful Regions of Fancy, Fiction, Extravagance, and Absurdity, exposed, and laughed at.* By a Descendant of Momus. 8vo. 72 pages and a Frontispiece. Price 2s. 6d. Symonds. 1791.

A mere



A mere catch-penny publication, such as every popular work or popular transaction constantly produces in abundance.

ART. LI. *A Letter to the Right Hon. Edmund Burke from a dissenting Country Attorney; in Defence of his civil Profession, and religious Dissent.* 8vo. 150 pages. Price 2s. 6d. Birmingham, Thompson. London, Johnson. 1791.

THIS limb of the law has a profound veneration for the righteousness of his own profession, and very little charity for the poor priests, whom he treats with a judaical kind of severity, visiting the sins of the fathers upon the children, and raking up all the old legal testimonies in his library to prove their horrid usurpations, &c. &c. in the black days of popery and barbarism.

He has also exhibited a statement of the comparative cost resulting to the community from each of the two orders, but he has taken care entirely to omit the whole *profits* of the professors of the law, which we apprehend would exceed in about a sextuple proportion the expences of the priesthood, and which is certainly a *tax*, and a very *severe* one, on the community.

Disapproving as we heartily do of every thing which manifests a want of candour or liberality, we cannot give unqualified applause to the spirit in which a great part of this pamphlet appears to be written. On the other hand it is but fair to add, that it contains some striking instances of gross ignorance, intolerance, and illiberality, in certain members of the church establishment, such as we earnestly hope we shall never see repeated. The friends of the establishment ought to consider that such conduct not only destroys their own reputation as individuals, but tends eventually to injure the system which they are desirous of supporting. The following short extract will amply justify these reflexions: P. 141.

‘In this same parish ‘some charitable dole,’ (whether of some old Roman catholic, or churchman, or neither, I know not) was distributed by the curate at the parish church a short time since; one labouring man’s wife went with the rest, but when she applied for her share, she was told, she was to have none, for she was a Dissenter: the poor woman had it seems, when single, lived in the service of one of the dissenting farmers in the town, and it is possible, might on a Sunday in the summer have gone a few miles to the meeting-house, but she knew no more about dissenting than she did of Mahomedanism. Being refused the dole, the poor woman returned home empty; and not knowing what the word *Dissenter* meant, which the clergyman used when he refused her the bread, she went over to her master’s son (her old master being dead) and asked him for an explanation, but she was as bad an etymologist as she was a polemic, for she remembered only the two last syllables, *senter*; of course the young master not being able to divine, could no ways satisfy his poor neighbour,

bour, unless she meant 'century,' which was an hundred years; no, she said, that could not be what the parson meant, for she was not an hundred years old; but on her explaining the whole business, the farmer got to understand, that her having lived in the family of a Dissenter had rendered her unfit for the dole of 'holy church.'

'I will only mention one more instance:—A Dissenter, whom I knew very well, not excessively attached to dissent, but had been brought up that way, married the daughter of a churchman in the next parish, and wanting a farm, he applied to a clergyman a few miles distant who had one to let; all seemed very well, for the wife's family at least were very well known, and there seemed a prospect of getting through the bargain; but before the tenant called a second time, the parson had heard that his intended tenant was a Dissenter; when he therefore called again, the parson told him he should not have the farm: 'I find you are a Dissenter; we have none of that sort in the parish now, and I will take care not to introduce any.'

This pamphlet abounds with shrewd, and, generally speaking, just remarks, and is enlivened with a great number of curious and amusing anecdotes.

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ART. LII. *Strictures on the Letter of the Right Honourable Edmund Burke on the Revolution of France.* 8vo. 173 pages. Price 2s. 6d. Gardner. 1791.

It is pleasant enough to observe old Aristotle pressed into the service of both parties, as the author before us makes as liberal a use of his authority to support the French Revolution as Dr. Tatham has on the opposite side of the question. The anonymous writer of this pamphlet treats the French Revolution as a new event in politics, and therefore censures Mr. Burke's rashness in presuming to decide dictatorially, that the new government is bad before it has had a trial. With respect to the derangement of the French finances, he conceives it a temporary evil; he cannot suppose that twenty-five millions of commercial and industrious people, possessing so fine a country and a free constitution, can be ruined by a few petty mistakes (should they even prove so) in finance. As to the violence of which Mr. B. complains, p. 27.

'Let the reader who has leisure and patience, consult Davila's history of a former attempt only at a revolution in that kingdom; let him compare those scenes of slaughter, havoc, desolation, and assassination, which continued for years, with the evils which have attended this revolution, and he will be astonished to find, that though so much has been effected, yet the consequent calamities, on a comparison, do not so much as merit attention.'

With respect to Mr. B.'s curious genealogy of English liberty, our author exclaims, p. 82.

'I enter not upon liberty by the flimsy title of inheritance; I found my right on a superior claim. It is the gift of heaven to all mankind; he has the same title to it that he has to life; it is a grant from



from the same bounteous donor; born of slaves or free-men he brings it with him, when he comes into the world; and he cannot with justice be deprived of it but by an act of his own.'

He denies that 'our representation has been found adequate to all the purposes for which a representation of the people can be desired or devised,' and instances the American war, 'which with all its ruinous and fatal consequences to this nation, from which it will not (if ever) recover in a century, was principally to be imputed to this inadequate representation.'" After quoting Mr. B.'s exclamation—"The age of chivalry is gone!" our author adds, p. 99.

'Ay, thank heaven and Cervantes! and it were better that all its abettors were gone with it, than to have it revived: there are but too many madmen in the world without seeking for an addition in knight-errantry, when we should be under the necessity of covering the area in Moorfields as a repository for their distempered brains.'

On Mr. B.'s remark, that 'the king of France was sold by his soldiers for an increase of pay'—he pointedly observes, that if this were the case, a further 'increase of pay would have brought them back again.'

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ART. LIII. *The Rights of Kings.* 8vo. 46 p. Ridgway. 1791.

FROM this ambiguous title the reader is led to expect something very different from what he finds in the pamphlet, the object of which appears to be rather to abridge than to assert what were formerly considered as the 'rights of kings.' The principles which are laid down in this publication are first, that the happiness of the people is the end of government; secondly, that forms of government are the means by which this end is attained; and thirdly, that all power is a trust. This work is not destitute of forcible arguments, particularly when the author contends, that government ought to be founded on some better principle than prejudice, which has led into the greatest evils—"has protected idols, sanctified human sacrifices, and enjoined persecution."

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ART. LIV. *An Answer to Dr. Priestley's Letters to Mr. Burke. In a Letter to the Author.* By a Layman of the established Church. 8vo. 62 pages. Price 1s. Rivingtons. 1791.

SETTING out upon the principle 'that when a writer makes use of false and confident assertions, fallacious reasoning, and illiberal abuse,' his cause is generally bad; this layman proceeds to the examination of Dr. P.'s arguments. He supports Mr. Burke's *Irish* paradox, 'that what is metaphysically true, may be morally false,' by referring to the abuses of metaphysics. Now we humbly conceive *true* and *false* to be wholly independent



ent of metaphysics or the forms of any science whatever, and that a proposition cannot possibly be *true* and *false* at the same time in whatever manner it is stated. Whatever is morally false is certainly so metaphysically, and can only assume an appearance of truth from a fallacious manner of stating it.

The layman controverts Dr. P.'s assertion 'that tythes are a modern invention,' by referring to the practice of Abraham, and the Levitical law; and observes, that, if the state have left him at full liberty to worship God in the manner which he pleases, he makes but a bad return in traducing and abusing that form of worship which the state chuses to support. The most indifferent actions, if exercised to the injury of another, he observes, it is the duty of the state to controul; and it is only on the supposition of his doing it innocently, that a man is left to eat, drink, laugh, &c. as he pleases.

Our author denies, upon his own observation, that the Scotch clergy enjoy more respect than the English. He observes, that there are two methods of acquiring the respect of the vulgar, which our clergy have indeed neglected, *hypocrisy* and *low deceit*, and proceeds to show the efficacy of these principles in acquiring popularity. He rallies Dr. P. on his unnatural alliance with the Methodists; and strongly and ably urges the negative upon Dr. P.'s question—'is it not possible to preserve the peace of society without the aid of religion?'

On the whole, without approving indiscriminately all his principles, we think this lay opponent of Dr. P. possessed both of information and ability. He is, however, frequently guilty of the very misinterpretations and unfair stratagems of which he accuses his antagonist.

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ART. LV. *A Defence of the Constitution of England against the Libels that have been lately published on it, particularly in Paine's Pamphlet on the Rights of Man.* 8vo. 67 pages. pr. 2s. Baldwin. 1791.

A CONSIDERABLE part of this pamphlet is expended on the 'Lessons to a Prince,' to which we cannot help suspecting that it is intended as an artful puff. The rest of the pamphlet consists of virulent abuse of Mr. Paine and Mr. Tooke, the former of whom he distinguishes by the polite appellation of 'the American Crimp,' and the latter he considers as the concealed author of all the seditions and political bustles that have existed in England for almost half a century.

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ART. LVI. *Rights of Englishmen. An Antidote to the Poison now vending by the Transatlantic Republican, Thomas Paine. In reply to his whimsical Attacks against the Constitution and Government of Great-Britain.* By Isaac Hupt, A. M. of the Colleges

Colleges of New-York and Philadelphia, an American Loyalist. 8vo. 91 pages. Bew. 1791.

A VERY feeble and ill-written invective against Mr. Paine, whom the author terms in his curious language—'a sovereign-deposing, bishop-killing, title-levelling, American independant, who has brought from Pensylvania his tremendous, bloody tomahawk, to scalp government, and murder the constitution of Great-Britain.'

B.

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ART. LVII. *An Address to both Houses of Parliament: containing Reasons for a Tax upon Dogs, and the Outlines of a Plan for that Purpose; and for effectually suppressing the oppressive Practice of impressing Seamen, and more expeditiously manning the Royal Navy.* By G. Clark. 8vo. 35 pages. pr. 1s. Johnson.

THE author of this little pamphlet thinks that by a tax of five shillings on every dog in the kingdom, the sum of 150,000l. might be raised, which would enable the government to pay 5l. per annum each to thirty thousand seamen.

We heartily approve of the efforts of that patriotism, which would abolish the odious custom of impressing seamen, and think that there is a considerable share of sense, as well as of novelty, in the project of manning the navy by means of our dogs!

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ART. LVIII. *A Short Review of Mr. Pitt's Administration.* 8vo. 58 pages. Price 2s. Ridgeway. 1791.

THE author of this pamphlet seems to be in a violent rage against the administration.

'We should still have cotton, though Mr. Pitt was stripped of his fur. Manchester and Liverpool would still be inhabited. I do not find that his searching eye discovered the sparkling of copper in the superficial mines of Anglesea, nor that he has planted vines in the vineyard of the distillery, though he may have encouraged the growth of them. His works are of another fashion. He has encouraged the exportation of bullion, and the importation of tea. He has excised *rotten coffins* and *made wines*. He has distressed and nearly disturbed the welfare of all our West India islands, to give his religious friend an opportunity of preaching a sermon. He has given us distant hopes of more fur and more oil. He has brought home a whale or two at the small cost of three millions sterling, and if he has not thrown out a tub to the whale, he has brought the whale to the tub, and will fill all our cottages with blubber, when, &c. &c.'

If no charge of a more heavy nature than is here contained can be adduced against the present premier, Mr. Pitt will undoubtedly be considered by posterity as an immaculate minister!



ART. LIX. *A Short seasonable Hint, addressed to the Landholders and Merchants of Great Britain, on the Alarm of a War with Russia.* 8vo. 38 pages. Price 1s. Debrett. 1791.

WHILE Spain, America, and France are adopting every measure that political wisdom can dictate, and while the latter, by the abolition of tythes, pensions, monopolies and exemptions, is rearing itself into a mighty empire, the author of this little production observes, that we are wasting our national wealth and strength, in combating political hydras and chimeras which never can affect us. He thinks that the people of England ought to resist the present system by every constitutional measure, and concludes by a string of queries, tending to show the impolicy of the present armament against Russia.

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ART. LX. *Serious Enquiries into the Motives and Consequences of our present Armament against Russia.* 8vo. 60 pages. Price 2s. Debrett.

It is here asserted, that if England be involved in a war with Russia, it must be for the purpose of forcing the empress to restore Oczakow, a solitary fortress, situated in the midst of an uncultivated country on the borders of the Black Sea, to the Ottoman Porte. As to what has been urged concerning 'the balance of power' the author observes, that 'in the war respecting the Spanish succession; in that which followed the death of the Emperor Charles the sixth; in the war of seven years, and in the late war, which is not yet forgotten, the Turks have been a nullity in regard to Europe.' He contends, that it is not Oczakow, but the chain of mountains called Barkan or Hœmus, which forms the defence of Constantinople; he insists, that the hopes of acquiring Thorn and Dantzick, have stimulated the ambition of the court of Prussia, and that we are to look to the banks of the Vistula for the origin of the war, which has stained with blood the waters of the Danube, the Dnieister and the Nieper, and which now threatens to spread its ravages over the greater part of Europe.

It appears from a table annexed, that of 932 vessels, of all nations, laden at the port of Peterburgh, in 1790, 517 were British; and it is affirmed, that more than 1000 of our ships are annually employed in the Russian trade. s.

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ART. LXI. *An Address to the Proprietors of East-India Stock, and to the Public: containing a Narrative of the Cases of the Ships Tartar and Hartwell, late in the Company's Service, with Remarks on the Conduct of the Company's Shipping Concerns, and the Partnership which the Public have in the Company's Profits. To which are added, some Particulars respecting the Rocks and Shoals of Bonavista.* By Mr. John Fiott, of London,



don, Merchant. 8vo. 138 pages. Pr. 2s. Richardson. 1791.

WHEN the laws of the country are insufficient to relieve the oppressed, or when the situation of the oppressor screens him from justice, the last appeal of the injured party is to the tribunal of the public, to expose the villainy of the offender. In most cases the persons interested in the transaction are but few, the individuals only who are connected or acquainted with one of the parties concerned, but to the public at large the exposure of the one, and the defence of the other, are of little more import than the convictions or acquittals which are daily exhibited in the courts of judicature. In the present instance, however, the public themselves are more immediately interested, as the accusation is against a body of men intrusted with the affairs of a great company, which are intimately connected with those of the state. The East India Company, for various considerations, have obtained, at different times, of government, an exclusive privilege of trading to the East Indies; and under the authority of parliament large sums have been raised from the public to supply the exigencies of the company, and preserve them from bankruptcy. It becomes, therefore, an object of no small importance to the public to be informed, that the distress they have relieved has been occasioned by the wilful mismanagement of the directors; and that the millions they have raised have been, by the grossest peculation, appropriated to the enriching of individuals. Such, if Mr. Fiott's statement be correct, and it has not been contradicted, has been the conduct of the court of directors in the taking up and freighting of ships to convey their merchandize, &c. to and from India and China.

A society, or party of owners of ships, with whom the directors are intimately connected, have constantly the preference to furnish whatever ships the company may want, however high their terms may be above what others have proposed to furnish the same number of ships for. As the ships are engaged at a certain rate per ton, it is stated, that the directors now give upwards of 5l. per ton more \* to those owners than they ought to give, and at times they have given much more, even as high as twice that sum. The amount thus squandered of the company's treasure is immense; Mr. Fiott, on good grounds, computes it at the lowest to have amounted to 170,000l. per annum for 29 years past, or 4,930,000l. without any reference to interest or compound interest; but if interest at 5 per cent. be taken into the computation, or, which is the same thing, if 170,000l. per annum had been appropriated to pay off the company's debts, bearing interest, instead of going into the

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\* Five pound per ton on 26,332 tons, the quantity of tonnage engaged in 1789; would produce 131,660l. per annum.

pockets of individuals, upwards of *ten millions* would have been saved to the company. A sum sufficient to pay off their present incumbrances, and place them, as a body of merchants, in an honourable situation. This statement goes to prove, that the distresses of the company have been entirely occasioned by the speculation of those who have been entrusted with the management of their trade, or of their friends; and it is left to the proprietors of India stock, and to the public, who have granted them exclusive privileges and advanced them large sums of money, to find out and apply a remedy to these abuses, the means for which Mr. Fiott has pointed out in this pamphlet.

With respect to the particular case of oppression, which has given rise to the present publication, it appears, that in the year 1780, when the company were in want of ships, Mr. Fiott tendered the *Tartar*, a ship of about 500 tons, which was accepted, and the ship accordingly fitted up at a great expence for that service and performed her voyage; on her being tendered again for another voyage she was rejected, although the directors knew that one voyage could not repay the expence of fitting up the ship, and the old owners ships were taken up at 3l. per ton more than she was offered at. In 1784 and 1785 similar tenders were made, but without success, and the ship was at length sold to the great loss of the owners. In a few weeks after the sale of the ship, the directors applied for it, a greater number of ships being wanted in consequence of the commutation act. As the ship was sold Mr. F. agreed to build another, which, as a compensation for his former losses, was to proceed four voyages; but this ship was lost near the island of Bonavista, through the mutinous spirit of part of the crew, for which the captain, Mr. F.'s brother, was dismissed the service, Mr. F. contends, unjustly. As the loss of this ship prevented Mr. F. from reaping any compensation for his former loss, he considered himself as entitled to build another on similar terms; but his tenders to that effect have constantly been refused, evasively answered, or passed over in contemptuous silence.

We shall make no comments on this transaction, but conclude our account of this pamphlet with the following extract, being a description of the East India company's shipping interest. p. 62.

‘ But there is a numerous body of proprietors who have views of interest to pursue, and whose great object in having a share in the stock of the company, is to serve themselves. They have no solicitude about the dividend on their qualification, whether it be 6 per cent. or 8 per cent: they have a private concern of far greater amount, which goes to thousands and ten thousands a year, besides immense patronage. In short, they do not join in the cause to abide the common issue of it; but, like contractors and vultures, they follow the camp for prey. However the company may decline, they are sure of prosperity; and, in some cases, in exact proportion to that decline.’

ART.



ART. LXII. *The Ship's Husband, a Narrative; being a State of Facts, addressed to the Honourable Court of Directors of the East India Company; the Ships Husbands, and Commanders and Officers in that Service.* By Capt. J. Walsby. 100 pages. Price 2s. Richardson. 1791.

THIS is another complaint against the shipping interest of the East India company, but of a more private nature than many of the circumstances in the former pamphlet. It however goes to contradict an old adage, that *there is honour among a certain set of gentlemen*. For those whom the captain has been connected with appear to have had no honour; honesty is entirely out of the question, a word not known in a ship's husband's dictionary, if Mr. Walsby's facts be correct, and they have not yet been disproved. Capt. Walsby seems to have paid pretty dear to acquire the knowledge, that an engagement from a man which cannot be enforced on account of its illegality, is not to be depended upon. The *honour* which is not hurt by acting illegally, will feel little compunction at a dishonest action when self-interest is concerned. This performance, however, opens another scene of speculation among the *honourable* members of this company. The nomination of a captain to one of their ships, we are told, is purchased at the rate of from five to ten thousand guineas, and even twenty thousand was asked of Mr. Walsby by Mr. Williams. Σ.

ART. LXIII. *A Simple Story.* By Mrs. Inchbald. In Four Volumes. 12mo. 852 pages. Price 12s. sewed. Robinsons. 1791.

THE plan of this novel is truly dramatic, for the rising interest is not broken, or even interrupted, by any episode, nor is the attention so divided, by a constellation of splendid characters, as to make the reader at a loss to say which is the hero of the tale.

Mrs. I. had evidently a very useful moral in view, namely to show the advantage of a good education; but it is to be lamented that she did not, for the benefit of her young readers, enforce it by contrasting the characters of the mother and daughter, whose history must warmly interest them. It were to be wished, in fact, in order to insinuate a useful moral into thoughtless unprincipled minds, that the faults of the vain, giddy miss Milner had not been softened, or rather gracefully withdrawn from notice by the glare of such splendid, yet fallacious virtues, as flow from sensibility. And to have rendered the contrast more useful still, her daughter should have possessed greater dignity of mind. Educated in adversity she should have learned (to prove that a cultivated mind is a real advantage) how to bear, nay, rise above her misfortunes, instead



instead of suffering her health to be undermined by the trials of her patience, which ought to have strengthened her understanding. Why do all female writers, even when they display their abilities, always give a sanction to the libertine reveries of men? Why do they poison the minds of their own sex, by strengthening a male prejudice that makes women systematically weak? We alluded to the absurd fashion that prevails of making the heroine of a novel boast of a delicate constitution; and the still more ridiculous and deleterious custom of spinning the most picturesque scenes out of fevers, swoons, and tears.

The characters in the *Simple Story* are marked with a discriminating outline, and little individual traits are skilfully brought forward, that produce some natural and amusing scenes. Lively conversations abound, and they are, in general, written with the spirited vivacity and the feminine ease that characterizes the conversation of an agreeable well-bred woman. The author has even the art to render dialogues interesting that appear to have only the evanescent spirit, which mostly evaporates in description, to recommend them: we shall select one as a specimen of the work. VOL. IV. P. 49.

‘How hard it is to restrain conversation from the subject of our thoughts; and yet amidst our dearest friends, and among persons who have the same dispositions and sentiments as our own, their minds fixed on the self same objects, is this constraint practised—and thus society, which was meant for one of our greatest blessings, becomes insipid; nay, oftentimes more wearisome than solitude.’

‘I think, young man,’ replied Sandford, ‘you have made pretty free with your speech to-day, and ought not to complain of the want of toleration on that score.’

‘I do complain,’ replied Rusbrook; ‘for if toleration was more frequent, the favour of obtaining it would be less.’

‘And, your pride, I suppose, is above receiving a favour.’

‘Never from those I esteem; and to convince you of it, I wish this moment to request a favour of you.’

‘I dare say I shall refuse it—however—what is it?’

‘Permit me to speak to you upon the subject of lady Matilda?’

‘Sandford made no answer, consequently did not forbid him—and he proceeded.’

‘For her sake—as I suppose lord Elmwood may have told you—I this morning rashly threw myself into the predicament from whence you released me—for her sake, I have suffered much—for her sake, I have hazarded a great deal, and am still ready to hazard more.’

‘But for your own sake, do not,’ returned Sandford, drily.

‘You may laugh at these sentiments as romantic, Mr. Sandford; but if they are, to me they are nevertheless natural.’

‘But what service are they to be, either to her, or to yourself?’

‘They are painful to me, and to her would be but impertinent, were she to know them.’

‘ I shan’t inform her of them, so do not trouble yourself to caution me against it.

‘ I was not going, you know I was not—but I was going to say, that from no one as well as from you, could she be told my sentiments, without the danger of her resenting the liberty.

‘ And what impression do you wish to give her, from her becoming acquainted with them?

‘ The impression, that she has one sincere friend—that upon every occurrence in life there is a heart so devoted to all she feels, she can never suffer without the sympathy of another—or ever can command him, and all his fortunes, to unite for her welfare, without his ready and immediate compliance.

‘ And do you imagine, that any of your professions, or any of her necessities, would ever prevail upon her to put you to the trial?

‘ Perhaps not.

‘ What, then, are the motives which induce you to wish her to be told of this!

‘ Rusbrook paused.

‘ Do you think,’ continued Sandford, ‘ the intelligence will give her any satisfaction?

‘ Perhaps not.

‘ Will it be of any to yourself?

‘ The highest in the world.

‘ And so all you have been urging upon this occasion, is, at last, only to please yourself.

‘ You wrong my meaning—it is she—her merit which inspires my desire of being known to her—it is her sufferings, her innocence, her beauty.

‘ Sandford stared—Rusbrook proceeded: It is her.

‘ Nay, stop where you are,’ cried Sandford; ‘ you are arrived at the zenith of perfection in a woman, and to add one qualification more, would be an anti-climax.

Oh!’ cried Rusbrook with warmth, ‘ I loved her, before I ever beheld her.

‘ Loved her!’ cried Sandford, with astonishment, ‘ You are talking of what you do not intend.’

‘ I am, indeed,’ returned he in confusion, ‘ I fell by accident on the word love.

‘ And by the same accident, stumbled on the word beauty; and thus by accident am I come to the truth of all your professions.’

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ART. LXIV. *Congal and Fenella: A Tale, in Two Parts.*

8vo. p. 68. pr. 2s. Dilly. 1791.

‘ THE usurpation of Macbeth, well known by the immortal pen of Shakespear, gave rise to this tale. It is an episode in that history; and the scene is placed on the classic banks of the Spey, in Scotland.’

There is a pathetic simplicity in the sentiments and diction of this tale, that renders it interesting, though there is nothing strikingly new in the events, or bold in the colouring.

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We shall give, as a specimen, a passage that describes an angry man, hastening to a wood, impressed with the notion of meeting a forceress. P. 35.

‘ With Alpine and a chosen few,  
He hasten’d to the wood :  
And after many a range, aghast  
Before the hut he stood.

“ Ah! see, to sorcery here,” he cry’d,  
How objects all conspire !  
The solitude, the awful shade,  
That tumbling torrent’s ire ;

‘ These aged oaks with ivy twin’d,  
The raven’s boding sound,  
Black rocks, dark yews, yon fairy dale,  
And that abyss profound.

‘ The charm begins, methinks, I feel !  
My hair all bristles up !  
My sinews fail ! the beldam, sure,  
Prepares her magic cup.’

M.

## TO CORRESPONDENTS.

We are sorry that a member of a respectable class of Christians has taken offence at a general remark in our Review for February last, page 187. We shall insert his letter.

*To the AUTHORS of the ANALYTICAL REVIEW.*

‘ It is a cause of unpleasant reflection, to observe any degree of partiality in those persons of whose candour we have entertained a favourable opinion.

‘ I am induced to make this observation, from a remark you make upon what Wendeborne says of the Quakers, in his View of England.

‘ It is very true, that the Quakers disown disorderly and refractory members ; but not till they have exercised much Christian labour with them, in order to their being reclaimed. Though they may not be so far recovered as to be continued members of the society, it is probable the wholesome admonition of their brethren may have such an influence on their subsequent conduct as to prevent them from committing gross and enormous crimes. If it rarely happen that any under that name are guilty of such offences as subject them to punishment by the laws of their country—to attribute this to cunning, seems to me uncandid. It were to be wished, that similar effects might be produced by *some* motives on the members of other societies. It is certainly most desirable that the propriety of our conduct should proceed from reasonable conviction ; but if it arise merely from becoming submission to authority, it is surely not altogether unworthy of praise—in either case, the purposes of society are answered. Was the former universally prevalent, the injunctions of the latter would be unnecessary.

G. B.

North Shields.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES,

ART. I. ACADEMY OF SCIENCES AND BELLES LETTRES, AT  
PADUA.

The academy, considering it of great importance to ascertain the quality of air, in an apartment, for instance, a country we might be desirous of inhabiting or design for the situation of an hospital, certain manufactories, &c. and the instruments at present known, as the thermometer, hygrometer, &c. being inadequate to the purpose, proposes, for a double prize of 60*l*. [27*l*.] the following question.

*To point out one or more natural or artificial substances, simple or compound, fluid or solid, in powder or otherwise, &c. but easy to be prepared, and not too expensive, which, being exposed to the air of any place, shall in a short time indicate, by the ready alteration of some of their sensible qualities, as colour, smell, taste, weight, consistence, transparency, &c. the quality or alteration of the ambient air, winds, effusions of different substances, or æriform fluids existing in that place.*

As general utility is the object of the academy, all complex instruments or processes, or such as are too difficult for common use, are excluded. Papers written in Italian, Latin, or French, must be sent before the end of November, 1793, to one of the secretaries, ab. Franzoja, or ab. Cesarotti.

## ART. II. ROYAL SOCIETY OF SCIENCES, AT COPENHAGEN.

The following questions are proposed for 1792.

1. *A clear exposition of the causes of the cold in the higher regions of the atmosphere, demonstrating them from new experiments with respect to the cold, whether arising from the rarefaction of the air, its currents, or other causes.*

2. *As it is evident, from common observation, that waves raised by the wind are higher and broader, and continue longer after the wind has ceased, where the water is deeper, and its surface more extensive; it is demanded, in what manner, and in what ratio, the breadth, velocity, and length of waves, depend on the dimensions of the water in which they are produced.*

3. *Of the parts of the arctic frozen ocean discovered and described by the moderns, which did, and which did not, belong to its ancient shores?*

The papers written in French, Latin, German, or Danish, must be sent to Mr. Jacobi, perpetual secretary, &c. before the end of January. The prizes are 100 *cr*. [15*l*.] each.

The author of the French dissertation on fiefs, in answer to the question proposed in 1789 [see our Rev. Vol. IV. p. 548] with the motto: *Quand on jette les yeux sur les monumens nécessaires pour connoître l'origine des fiefs, &c.* has treated his subject with great erudition, but, having confined himself to hereditary fiefs, has not fulfilled the

intentions of the society. If he wish to have his piece returned, he must apply to Mr. Jacobi, before the end of June, 1791.

ART. III. Lisbon. *Memorias economicas da Academia Real das Sciencias de Lisboa, &c.* Economical Memoirs of the Royal Academy of Sciences at Lisbon, for the Promotion of Agriculture, Arts, and Industry in Portugal and its Colonies. Vol. I. 4to. 421 p. 1789.

The Portuguese academy, founded in 1780, publishes its memoirs in two parts: the one containing economical papers; the other, scientific papers, and the history of the academy. The present volume contains twenty memoirs. 1. A treatise on the guaxima: by J. H. Ferreiras. This plant, of the order decandria monogynia, grows wild at Rio Janeiro. The natives make cords and cloth of the bark, which affords tow in strength little inferior to that of the best hemp, and more durable. 2. Vandelli on injuries done to olive-trees by an insect not yet accurately described. 3. Da Barros on the advantages of salt-works, and the superiority of the salt of Setubal over the French, Sardinian, and Cadiz, proved by experiments. 4. Y. de Loureiro on cotton, its culture, and preparation. 5. De Silveira on the cultivation and population of the province of Alemtejo. This is an interesting paper, and contains much information respecting the internal economy of the kingdom in general. 6. Da Barros on the causes of the difference of the population of Portugal in ancient and modern times. The population of that kingdom appears always to have kept pace with its independence. 7. Loureiro on the propagation of useful plants from distant countries. 8. Vandelli on the cultivation of Portugal and its colonies: 9. on some Portuguese products that might be turned to more advantage: these are lead, tin, copper, and iron mines; and a kind of white marble, found near Colares, not inferior to Parian or Carrara: and 10. on various products of the Portuguese colonies, that are unknown, or not sufficiently attended to. 11. Da Silva on the causes which render the consequences of luxury so injurious to Portugal. 12. Vandelli on the products of Portugal and its colonies affording raw materials for manufactures. 13. Coutinho on the influence which rich mines have on the industry of a nation, and had on that of Portugal. This paper by no means answers its title. 14. Vandelli on the preference Portugal ought to give agriculture over manufactures. 15. Sketch of a physical and economical description of Coimbra and its environs: by Sias Baptista. 16. Judice on an old alum-work on the island of St. Michael. This work, which had been very productive, was ruined by mismanagement 1574: but there are now thoughts of resuming it. 17. Sketch of a physical and economical description of Comorca dos Ilheos, in Brasil: by Da Camara. This and 15 are prize essays. A sufficient number of similar ones will render us fully acquainted with the state of Portugal and its colonies. 18. Da Castra on the cultivation of the district of Chaves. 19. Feijo on a royal indigo-manufactory on the island of St. Antony, which is in a very declining state. 20. Beltrao on a lead-mine, at the river Pisco, near Pinhel. It was found accidentally in 1740, and is not yet properly worked, though the



the ore is in abundance, and the hundred weight (128 pounds) affords 92 pounds of lead, and one ounce of silver.

*Jen. Allg. Lit. Zeit.*

ART. IV. Berlin. *Beobachtungen und Entdeckungen aus der Naturkunde, &c.* Observations and Discoveries in Natural Philosophy: by the Physical Society of Berlin. Vol. IV. Part I. Price 12 g. [1s. 9d.] 1790.

This part contains, 1. A description of a new animometer: by Mr. Pelisson. Four vanes like those of a windmill are fixed in an axis, in which is a pin that moves a wheel with an hundred teeth. The axis of the latter, on making a complete revolution, causes a hammer to strike on a bell. Consequently the frequency of the strokes will be proportional to the velocity of the wind. 2. Remarks on the *aqua marina*, or the beryl, and topaz, and other gems: by H. Brückmann. Mr. B. endeavours to refute the opinion of Mr. Voigt, who had advanced, that the *aqua marina* and topaz were of one species. 3. On the Siberian beryl: by Mr. Bindheim, of Moscow. This beryl cuts glass: being rubbed on wool or hair becomes electric, and acquires the property of the tourmalin in a slighter degree: and contains in 100 parts, 8 of calcareous earth, 24 of aluminous, and 64 of siliceous, with  $1\frac{2}{3}$  of iron. 4. Physical remarks on placing the pipes of water-works: by Mr. O. C. R. Silberschlag. 5. On a new species of plant, called *Ustria*: by Mr. D. Willdenow. Mr. W. characterises it: calyx quadrifidus, lacinia unica maxima; cor. infundibuliformis quadrifida; capsula disperma; semina arillata. 6. Continuation of essays on worms of the viscera: by Mr. Braun. 7. Description of the *festucaria cervi*: by Mr. Zeder. 8. Mineralogical account of a native lampblack: by Mr. Habel. 9. Continuation of an account of the Arend sea: by Mr. Silberschlag. Arguments to prove, that it was occasioned by a sinking of the earth. 10. Examination of a blue fossil from Varau: by Mr. Klaproth. 11. Chemical analysis of the yellow lead-spar of Carinthia: by the same. [see our Rev. Vol. VIII. p. 230.] 12. On a particular disease incident to cattle: by Mr. Fr. v. Paula Schrantz.

*Jen. Allg. Lit. Zeit.*

## THEOLOGY.

ART. V. Jena. *Ueber den Geist der Sittenlehre Jesu, &c.* On the Spirit of the moral Doctrines of Jesus and his Apostles: by Dr. J. W. Schmid. 8vo. 428 p. 1790.

The principal view of the author is to show the agreement of Kant's moral system with the christian. The reader of the work, which deserves to be recommended to the public notice, will not be displeased to find at the end more than is promised at the beginning, in various particular remarks on faith, virtue, the connection of virtue with happiness and faith, the kingdom of God and of Christ, the ideas of the church, and the christian motives to righteousness.

*Jen. Allg. Lit. Zeit.*

ART. VI. Copenhagen. *Nysa, oder historisch philosophische Abhandlung über Gen. 2, 3, &c.* Nysa, or an historical philosophical Essay on Genesis 11. 111. from an unpublished Danish Original. 8vo. 96 p. with two Plates. 1790.



Prof. Gamborg, the author of this tract, convinced by the celebrated Jerusalem's reflections on the biblical account of the fall of man, and the doctrine of original sin grafted on it, that these were unworthy of the supreme Being, and by no means taught by Christ, had long puzzled himself to explain the 2d and 3d chapters of Genesis in a satisfactory manner, when he met with the passage in Warburton's Divine Legation, where the account of Osiris and Nyfa by Diodorus Siculus is mentioned. Persuaded, that Moses was not the author of the books that bear his name, Hezel's hypothesis, that the first eleven chapters of Genesis were taken from Egyptian hieroglyphics, appeared to him probable. That the 2d and 3d chapters were so, he was convinced by their style; as he was, that the writer was mistaken in his explanation of them. His first object, then, was to trace the hieroglyphic which the writer had before him, from the explanation he gave of it. When he had made some progress, he found in Norden's Travels an hieroglyphic so much resembling what he had done, that he could not avoid thinking it the original. This hieroglyphic, of which an engraving is here given, appears capable of a natural explanation from the history of Osiris, Isis, and Horus, whose three figures are erroneously called by the ancient interpreter Jehovah, Adam, and Eve. We hope this hypothesis, which in our opinion has much internal evidence for its probability, will excite the attention of those who are capable of pursuing farther a subject, that, for its importance, deserves a narrow investigation.

Prof. G. first published this work anonymously, and in the German language, that it might have an impartial examination from the learned of that nation: but the Danish reviewers having attacked it, not with argument, but abuse, and the most scurrilous personalities, he has since published it in Danke, with an appendix by way of defence, under the title of: *Nyfa, eller Filosofisk-Historisk Underføgølse om Gen.* 2, 3, &c. *Jen. Allg. Lit. Zeit.*

#### ECCLÉSIASTICAL LAW.

ART. VII. Prague and Leipzig. *Lexicon aller in den Oestreichischen Staaten wirklich bestehenden landesfürstlichen Verordnungen und Gesetze im geistlichen Fache, &c.* Dictionary of all the royal Edicts and Laws relative to the Church at present in Force in the Austrian Dominions, collected by O. S. v. K. (Otto Steinbach von Kranichstein, late Prelate of Saar.) 8vo. 332 p. Price 1 r. [3s. 6d.] 1790.

The extraordinary number of ecclesiastical changes that took place in the Austrian dominions under Joseph II, by the introduction of toleration, suppression of various monasteries, restrictions of the clergy, new regulations of parish priests, institution of general seminaries, &c. gave birth to various collections of ecclesiastical laws. None, however, can be put in competition with the present for accuracy and fulness; though many far exceed it in bulk. It gives the contents of every law promulgated from 1669 to February 1790, those excepted which have been totally repealed: and will be found of great utility, not to the ecclesiastic alone, but also to the historian.

*Jen. Allg. Lit. Zeit.*

ART.

## M E D I C I N E.

**ART. VIII.** Milan. *Fasciculi pathologici, &c.* Pathological Tracts:  
By J. Bapt. Monteggia. 8vo. 141 p. 1789.

In this collection are many interesting observations. The subjects of the first are what Mr. M. calls *morbi symmetrici & asymmetrici*. With respect to the latter, he considers the difference between the right and left sides of the human body, and endeavours to show, that it is not merely the result of habit: with regard to the former, he points out many diseases, that are more apt to affect one side than the other. On injuries of the head, and their consequences, are many observations that deserve attention. The work terminates with a description of a body in which all the viscera of the thorax and abdomen were reversed. [See our Rev. Vol. I. p. 126, and Vol. II. p. 394.]

*Mr. Grunwald. Journ. de Méd.*

**ART. IX.** Pavia. *Delectus Opusculorum antehac in Germaniæ diversis Academiis editorum, &c.* A Selection of Tracts published at different German Academies, collected for the Use of his Auditors, and reprinted with Notes: by J. P. Frank, Clinical Prof. of Med. in the Acad. of Pavia, &c. 8vo. Vols. VI. VII. near 400 p. each, 1789.

The 6th vol. of this well chosen collection contains the following tracts. C. G. T. Kortum on nervous apoplexy. Eb. Gmelin and C. F. Jäger's experiments on drowned persons. F. Jahn on retroverted uterus. J. P. Frank's medico-chirurgical observations, reprinted from the Memoirs of the Gottingen Society of Sciences. Gattenhof on the fallacy of symptoms of inflammation. Letter from Mr. Vinc. Malacarne to prof. F. on the state of the Cretins [a people of the Pyrenees, afflicted with the bronchocele, and an astonishing weakness of intellect]. Mr. F. promises a description of two skulls of these people. G. H. C. Peschel on the cure of convalescents from acute fevers. J. P. Frank on the signs of diseases from the situation of the body, and position of its parts.

Vol. 7. G. M. Gattenhof on the febrile rigor and heat. J. P. Frank on uterine hemorrhage from spasm incarcerating the placenta. F. C. Oetinger on an epidemic measles, and the utility of the bark in that disease. J. P. Frank on more justly determining the medical virtues of natural products. C. F. Witting on the preparation and virtues of tartarised antimony. C. G. Gruner on the causes of impotency in males, from the doctrines of Hippocrates and the ancients. G. G. Plouquet on the ages of men, and their laws.

*Jen. Allg. Lit. Zeit.*

**ART. X.** Frankfort on the Main. *Medicinische und chirurgische Bemerkungen, &c.* Medical and chirurgical Remarks: by Maur. Gerh. Thilenius, M. D. Physician to the City and Bailiwick of Lauterbach. 8vo. 476 p. 1789.

This important work consists of four sections. In the first we have a topographical description of the district to which the practice of the physician of Lauterbach extends. The diminutive size of the inhabitants of a particular village, who are greatly addicted to the use of brandy, to which they even accustom their children, is remarkable. From Mr. T.'s observations, we shall select the following. In apoplexies,



plexies, where the blood has been thick, black, and disposed to stagnation, fifty or sixty drops of the water of the lauro-cerasus, given three or four times a day, have been extremely successful. In the gout Mr. T. recommends a cerate composed of wax, pitch, Venice turpentine, linseed oil, and verdigrease, to which, if the pain be violent, he adds plaster of henbane. If nodosities remain long, he uses soap liniment mixed with animal oil. As an internal medicine he praises extract of aconite, given in doses of four grains, increased to ten. Acorn coffee, so much vaunted by some in the atrophy of infants, is never beneficial, unless the size of the belly is previously diminished by deobstruents. A scirrhus in the breast Mr. T. has resolved by the use of vegetable alkali, extract of dandelion, and water of dandelion and lauro-cerasus prepared by fermentation, at the same time administering visceral glysters of the water of lauro-cerasus, and occasionally laxatives and emetics. In caries of the bones, asafœtida given internally has speedily changed the sanious, fetid discharge, into laudable pus. The good effects of Mr. Pott's treatment of the palsy of the lower limbs, Mr. T. confirms, by his own experience. St. Vitus's dance Mr. T. has frequently seen, and he generally found it to be occasioned by foulness of the primæ viæ, worms in the intestinal canal, or the repercussion of cutaneous eruptions. In contusions we are assured, that the arnica is an infallible remedy: the flowers are less efficacious than the leaves, a decoction of two drams of which should be drunk in the course of the day. Where the stomach is irritable, an opiate must be joined with it. In achores, or crusta lactea, the viola tricolor appears not to have been too highly spoken of: to adults Mr. T. gives two scruples of the powdered leaves, with two grains of golden sulphur of antimony. As an antiepileptic our author has found nothing equal to the wild valerian root. Of the efficacy of the digitalis in dropy he speaks highly, and attributes to it the property of dissolving obstructions, and even scirrhi. The water of the lauro-cerasus, according to him, is as much a specific in resolving and attenuating the black, adust blood of the hydropical, as the bark in intermittents. In all cases where he suspects such a state of the blood, he administers that remedy, beginning with thirty or forty drops a day, and going on to sixty or eighty. Having observed bronchocele, and scrophulous tumours, disappear spontaneously after fever, Mr. T. has endeavoured to excite febrile commotions in such complaints, and for that purpose has added oil of sassafras to the usual remedies with success. In two cases he derived benefit from an ointment made with the expressed juice of the digitalis. In gangrene he has found a powder composed of oak bark and sal ammoniac superior to the cinchona.

The second section of the work contains short remarks on singular miscellaneous cases: the third is on inoculation: and the fourth, on some mineral waters in the neighbourhood.

Mr. Grunwald. *Journ. de Méd.*

#### C H E M I S T R Y.

ART. XI. *Analyse d'une nouvelle Espèce de Sal Ammoniac déphlogistiqué calcaire fulminant, &c.* Analysis of a new Species of fulminating calcareous dephlogisticated Sal Ammoniac, in efflorescence on Tuf of Vesuvius: by Mr. Sage.

*Journ. de Physique.*

Having



Having observed different kinds of lava covered with different kinds of efflorescences, some mealy, others like down, others resembling needles, Mr. S. attributed these to different salts, and, on examination, found there were ten different species, viz. common salt, sal ammoniac, calcareous marine salt, muriated iron, natron, vitriolated natron, fulminating calcareous dephlogisticated sal ammoniac, aluminous efflorescence, selenite, and vitriolated iron. The salt which is the subject of this paper, was found on a grayish tuf, intermixed with schorl, from Vesuvius. Having lain in the cabinet of the miners-school three years, it was covered with an efflorescence in transparent, slender, striated, prismatic crystals, four or five lines in length. Mr. S. finding them possessed of a peculiarly pungent flavour, determined to analyse them with the greatest possible accuracy, and found, that they were composed of dephlogisticated marine acid, volatile alkali, and calcareous earth. This salt dissolved readily in four times its quantity of water; precipitated lunar nitre into luna cornea; and was decomposed by fixed alkali, which precipitated the calcareous earth. Mr. S. having put some of it into a spoon of platina, directed the flame of a candle upon it, by means of the blow-pipe, when it immediately inflamed, and a kind of fusion was produced, accompanied with explosion.

ART. XII. Hall. *Systematisches Handbueh der gesammten Chemie, &c.*

A systematic Manual of Chemistry in general, for the Use of Lectures: by F. A. C. Gren, M. D. and Prof. of Chemistry. Part II. 8vo. 436 p. 1789.

In this work all the new discoveries are noticed, and the principles of chemistry are given with clearness and precision.

Mr. Willemet. *Journ. de Méd.*

## NATURAL KNOWLEDGE.

ART. XIII. *Lettre de M. de Luc, sur les Conches de Craie, &c.*

Letter from Mr. de Luc on the Strata of Chalk and Pit-coal, and their Catastrophes. *Journ. de Physique.*

Some naturalists have supposed, says Mr. de L. that the strata of chalk were the germs of the harder calcareous strata; but on comparing the two, there are evident signs of a change in the state of the ancient sea, previous to the formation of the chalk. In a small extent of country, where every thing announces the greatest disorder, we find strata of lime-stone, marle, clay, and chalk: in the three former, the cornua ammonis are common, but none are to be found in the latter. The formation of the strata of chalk, then, must have been posterior to the revolution, mentioned in my preceding letter, in which the cornua ammonis perished, with many other kinds of shell-fish, of which we find no vestige except in certain lime-stones.

A remarkable phenomenon in chalk, is its partial transformation into flint. The mystery of this transformation has induced some to deny it, and to attribute the phenomenon to the action of fire. But the siliceous, as well as the surrounding chalk, contains marine bodies in perfect preservation, which a heat of fusion must have rendered impossible to be distinguished. Besides, every product of fusion, after being fused anew, affords a solid more or less resembling the former; but flint is totally altered by the action of fire. Chalk is not the only

calcareous

calcareous substance, parts of which have undergone this change; there is a yellowish lime-stone, so soft as to be easily reducible to a calcareous sand, containing a small quantity of another sand which resists the action of acids; and marbles likewise contain veins of filex between their strata, though but seldom. Thus there appears to have been a disposition in the ancient sea, to convert some parts of its calcareous precipitates into filex. The strata of chalk have these things in common with all those of the same period, that by the distinct nature of their substance, and their relation to the contemporary species of marine animals, they indicate a striking change in the state of the liquid which so long constituted the ancient sea: that their want of continuity at the surface of our continents, and their various associations with other classes of strata in different places, indicate partial changes in the chemical state of that liquid: and that the same intermixture of formation followed by catastrophes, affects them in the same manner as all the other strata of the same period, so that we cannot discover from them a chronology in detail, embracing really contemporary operations in distinct spaces of time. Perhaps we ought not even to seek such a chronology, as operations of the same kind may have taken place at different times, and in a different order, in different parts of the sea.

But the strata of chalk distinguished themselves from others, with which they have these in common by a remarkable phenomenon, viz. beds of siliceous gravel. These appear to have been formed in chalk, because they resemble those still lodged in it both in substance and figure: their original surface exhibits remains of that crust, which in the latter indicates a transition from chalk to filex: and we find in them every species of marine bodies belonging to the filex of chalk. This gravel, being found in large quantities in countries where no chalk appears near it, cannot have been left behind, whilst the chalk was washed away from it by currents of water: but the more I consider the phenomenon, the more am I convinced, that the water of the ancient sea, in consequence of a sudden chemical change, began to redissolve substances which it had before deposited, and particularly large quantities of chalk, the filex of which was left behind.

Strata of gypsum have been supposed a modification of those of chalk by the vitriolic acid: but as none of the shells found in chalk, or any anterior calcareous substances, have ever been discovered in the gypsous strata, they appear to be a distinct species of precipitation, produced by the emission of a particular expansive fluid.

Of pit-coal the vegetable origin has long been acknowledged; but whilst we consider it as having once been turf, there is some difficulty in accounting for the alternation of its strata with those of other substances. If, however, we suppose, that the land on which it was formed subsided gradually, the arches which supported that part of the crust of the globe not giving way at once, but sinking by degrees into the softer mass beneath, so as to leave it covered by the sea; that the sea there deposited on it a stratum of some species of earth; that the water again retiring from it by another catastrophe, vegetation was renewed on this stratum, and fresh turf produced; and that these events continued thus to succeed each other; the difficulty will be removed. This ancient vegetation, of which we find the remains in our coal-mines and other strata, exhibits to us no plants now known, except



except some species of ferns. Since that period, then, great alterations have taken place in the vegetable kingdom, which indicate no less changes in the atmosphere, than those which we may presume to have taken place in the sea, from the alterations which the animal kingdom has there undergone. This analogy in the history of the two kingdoms of organized bodies, tends to confirm the idea, that the successive modifications of the sea, evident from its different precipitations, were owing to expansive fluids.

## NATURAL PHILOSOPHY.

ART. XIV. *De l'Electricité du Spath Boracique, &c.* On the Electricity of the Boracic Spar: by Abbé Haüy. *Journal de Physique.*

The cubic spar becomes electric by heat alone, without friction, as the tourmaline. The experiments were made on cubes, the places of four of the solid angles of which were occupied by facets, in such a manner, that each of them was opposite to a solid angle that remained entire. The twelve edges of the cube were likewise occupied by facets, which being prolonged so as to meet each other, composed the surface of a dodecaedron with rhomboidal planes, resembling that of the garnet. The electricity of the tourmaline exerts itself in the direction of a single axis, so that one of its points is always positive, the other negative. In the boracic spar, there are four similar axes, each passing through a solid angle, and the centre of the opposite facet; and the electric power acts in the direction of each of these, being always negative at the perfect angle, and positive at the truncated one. We know but four mineral substances that possess the property of which we speak, viz. the tourmaline, Brazilian topaz, calamine or calx of zinc crystallized, and boracic spar. In the three former, which have but a single axis, the combination of the two kinds of electricity is simple like that axis: the latter has the remarkable singularity of possessing a quadruple combination of the two kinds, depending on the symmetrical figure of its crystals.

ART. XV. Turin. *Lettere fisico-meteorologiche, &c.* Physico-meteorological Letters of the celebrated Natural Philosophers Sennebier, de Saussure, and Toaldo, with the Answers of Ant. Marie Vassalli, Prof. of Phil. &c.

Mr. V. having published in 1786 a paper on the fire-ball observed at Turin in 1784, sent copies of it to the gentlemen above-mentioned, who started difficulties and objections to his theory, which he has endeavoured to remove, in a manner that does him honour. This correspondence is here given to the public, and may be deemed an excellent treatise on meteorological electricity. Mr. V. also notices the influence of electricity on vegetation, and infers, from its known property of accelerating the motion of the fluids in animals, that it would have the same effect on plants, and consequently be favourable to it. That it is so in fact, he confirms by repeated experiments.

*Efemeridi letterarie di Roma.*

ART. XVI. Leipzig. C. Fred. Hindenburg *Pr. ostenditur Calorem & Phlogiston non esse Materias absolute leves, &c.* That Heat and Phlogiston are not absolutely light Substances: shown by C. F. Hindenburg. 4to. 29 p. 1790.



The hypothesis of the absolute levity of phlogiston and the matter of heat, which has lately been supported by prof. Gren with some weighty arguments and new experiments, is here attacked with great force by Mr. H., who displays much chemical and mathematical learning. The circumstance, that phlogisticated and dephlogisticated pendulums, *ceteris paribus*, will vibrate equally, though admitted by Mr. G., we do not think yet ascertained by accurate experiments: if it were, we should deem it decisive against him. *Jen. Allg. Lit. Zeit.*

## B O T A N Y.

ART. XVII. Halle. *Analyfes Florum e diverfis Plantarum Generibus, &c.* Analyfes of Flowers of different Genera of Plants, demonstrating all, even the minuteſt, external Parts, to determine their generic Characters, their eſſential Relation to each other, and the more intimate natural Affinities of the Genera: by R. J. G. C. Baſch. Vol. I. Faſc. I. Tab. I—X. 4to. 13 Sheets, with coloured Plates. Price 4r. 12g. [15s. 9d.] 1790.

Theſe few ſheets, in the eye of every competent judge out-weighing many bulky works, will unqueſtionably procure the author the reputation of having promoted our knowledge of nature, and brought us to a more intimate acquaintance with her ſecrets. We have never ſeen a more accurate deſcription of natural bodies than the preſent; and the figures are equally exact. The flowers delineated are: *crocus ſativus*: *galanthus nivalis*: *leucoium vernum*: *ſcilla amœna*: *fritillaria imperialis*: *primula veris*: *epimedium alpinum*: *robinia coragana*: *tulipa geſneriana*: *berberis vulgaris*: *ſymphytum officinale*: *menyanthes trifoliata*: *vaccinium oxycoccus*: *aſclepias ſyriaca*: *cornus maſcula*: *ricinus communis*: *daphne mezereum*: *ſolanum pseudocapſicum*: *viola odorata*.

The deſcriptions are given in Latin and German in oppoſite columns. *Jen. Allg. Lit. Zeit.*

## M I N E R A L O G Y.

ART. XVIII. Brunſwic. *Mineralogiſche Beobachtungen über einige Baſalte am Rhein, &c.* Mineralogical Obſervations on ſome Baſaltes on the Rhine, to which are prefixed, Miſcellaneous Remarks on the Baſaltes of ancient and modern Writers. 8vo. 126 p. 1790.

This little work, written by Mr. Von Humbolt, who ſome time ago accompanied Mr. G. Forſter, of Mentz, in a journey to England, deſerves to be diſtinguiſhed from many on the ſame ſubject, for accuracy of obſervation, ſound and modeſt judgment, and elegance of ſtyle. In p. 41, Mr. von H., ſpeaking of the *ſyenites* of the ancients, had left it undetermined, whether it was a granite or porphyry, but conſidered it as different from the *ſyenit* of Werner. This paſſage, however, he has ſtruck out in ſome copies delivered by himſelf. *Jen. Allg. Lit. Zeit.*

ART. XIX. Stockholm. *Samling til en Minerographe öfver Swerige, &c.* Sketch of a Mineralogical Hiſtory of Sweden, Vol. I. 4to. 216 p.

Rich as Sweden is in minerals, we have yet no good mineralogical hiſtory of it, and are obliged to collect our knowledge from various works,

works, at the expence of much time and trouble. To remedy this is the aim of our anonymous author, whose undertaking certainly deserves thanks.

*Jen. Allg. Lit. Zeit.*

## GEOGRAPHY. TOPOGRAPHY.

ART. XX. Lausanne, Metz, and Nancy. *Geographic universelle, &c.* Universal Geography: by Mr. Descombes. Vol. I. containing the British Islands, Denmark, Norway, Sweden, Russia, Poland, Prussia, Hungary, and Germany. 8vo. 546 p. Vol. II. containing Holland, France, Switzerland, Italy, Turkey in Europe, Spain, Portugal, and the Azores. 586 p. Vol. III. containing Asia and Africa. 634 p. 1790.

By way of introduction, Mr. D. gives us a view of the world in general, the use of the globes, the astronomical knowledge requisite for understanding geography, remarks on the winds, &c. In the work itself we have a clear and accurate account of the situation, climate, soil, produce, and trade of each country; its government, inhabitants, and towns; and the distant possessions of each state; so that their greatness, power, and interests, may be estimated at one view.

*Journal Encyclopédique.*

ART. XXI. Paris. *Geographie de la France, &c.* Geography of France, according to its new Division, with Two alphabetical Tables, one of all the Departments, the other of all the chief Places of Districts and Departments: by Mr. Canquin Chauvier. 12mo. with a Map. 1790.

Mr. C. in his description, follows the order of the departments, mentions the limits and distance from Paris, with what is most remarkable in each town, and particularly notices their several manufactures.

*Avant-coureur.*

ART. XXII. *Tables pour l'Intelligence de la nouvelle Carte de France, &c.* Tables for understanding the new Map of France, divided into Departments and Districts; a work useful even for those who have not the Map. Price 12 s. [6d.] 1790.

In these useful tables the departments are first given in alphabetical order, with their districts, and the names of the provinces to which they belonged: the districts are next given alphabetically, with the departments in which they are situated.

*Avant-coureur.*

## MECHANICS.

ART. XXIII. *Augsbürg.* Mr. Heinlin, a young man of this place, who was brought up a merchant, and has acquired some reputation for skill in mechanics, in consequence of his improvements of the great spinning machine, professes to have discovered a mode of constructing a ship, capable of being navigated without mast, tackle, or sail, with more safety than common ships, whilst in fitting out it will be much less expensive. As he is a man who possesses much sound knowledge, his information merits attention.

*Jen. Allg. Lit. Zeit.*

## COMMERCE.

ART. XXIV. Hamburg. *Ein Wort zu seiner Zeit über die Hamburgische Bank, &c.* A Word in Time on the Bank of Hamburg: by J. G. Busch. 8vo. 60 p. December, 1790.



In November, 1790, the directors of the Amsterdam bank issued an extraordinary decree, by which the value of coin was arbitrarily raised near ten per cent. to those who had accounts with them, and of course their property so much depreciated: nay, even at this price, the drawing out their money was only left free to those who had more than 2500 guilders [225l.] in it; besides, that the power of changing the value of coin, from month to month, was retained. This led prof. B. to the investigation of the important question: whether, since such an affair had taken place at Amsterdam, any confidence could be reposed in any other bank, and particularly in that of Hamburg: which he answers, by showing, that from the unalterable constitution of the latter, no such event can ever take place in it.

This work makes a valuable addition to the author's well-known treatise on banks, and not only gives a just notion of the above-mentioned step of that of Amsterdam, but some good observations on the peculiar spirit of such institutions. *Jen. Allg. Lit. Zeit.*

#### MANUFACTURES.

ART. XXV. Paris. *Projet d'établir en France une Manufacture de Végétaux artificiels, &c.* Scheme for establishing in France a Manufactory of artificial Vegetables, which will afford useful Employment, in the Heart of the Capital, for about 4000 Work-people of both Sexes, according to the new Processes of T. J. Wenzel, Flower-maker to the Queen: digested by L. F. Jauffret. 8vo. 136 p. 1790.

This book was not published for sale, two hundred copies only being printed off, with spacious margins for notes and remarks, and distributed amongst artists and men of learning. Fourteen years of study, labour, and experience, have enabled Mr. W. to imitate plants in all their parts with exactitude. The freshness and accuracy of his colours, all prepared by himself from vegetables, are astonishing; they give to flowers that downy softness and transparency, which have hitherto appeared peculiar to nature. Not confining his art to the satisfaction of frivolous curiosity, or the fabrication of useless ornament, his aim is to furnish the student in botany with easy means of attaining a knowledge of the science, at all times, and of preserving and multiplying faithful resemblances at least of rare and curious plants. Such are the outlines of his plan, which has been approved by men of skill in the science, and will give employment to numbers who know not at present how to get bread. *Journal Encyclopédique.*

#### AGRICULTURE.

ART. XXVI. Paris. *Mémoire sur les Moyens d'accélérer les Progrès de l'Economie Rurale, &c.* Memoire on the Means of accelerating the Progress of rural Economy in France, read to the Royal Society of Agriculture, by Mr. de Lamoignon de Malesherbes, Member of that Society. 8vo. 88 p. 1790.

The grand plan of Mr. de M. is to collect information relative to the difference of agricultural practice in the several parts of the kingdom, and to disseminate a knowledge of the most beneficial, with any additional improvements that might occur, throughout the whole, by means of provincial societies, and local correspondents, connected with one centre, the society at Paris. This plan Mr. de M. formed  
forty



forty years ago, but deemed it useless to publish it earlier, as the people, dreading a secret instrument of fresh oppression in every innovation, were inimical to every improvement, however innocent or advantageous. The times are now altered, and they have learnt, that they may be benefited by a change. Mr. de M. concludes with offering the society a number of memoirs, to which he has consigned his observations on different branches of agriculture, and particularly on trees. We, to whom he has communicated some of these, are convinced, that they contain many valuable facts, and sagacious remarks, which have escaped the notice of most cultivators.

*Ab. Tessier. Journal des Sçavans.*

## POLITICAL OECONOMY.

ART. XXVII. *Gottingen. Göttingisches Magazin für Industrie und Armenpflege, &c.* Gottingen Magazine for Industry and the Management of the Poor: published by L. Ger. Wagemann. Vol. I. 8vo. 506 p. 1789.

In our days, when an improved management of the poor, and the conversion of charity schools into schools of industry, are become the general object of patriotic endeavours, in almost every German state; when we see institutions for this purpose arising, that may be held out as patterns to all other countries, which but a few years ago were far before us in this respect; and when they are conducted on the soundest principles, with the most zealous and careful management; a journal to convey information of the truths resulting from experience, and of the advantages and defects of particular plans, by a comparative view of the effects of all, is become a most useful requisite to the perfection of the general scheme. The proper execution of such a journal must require a man of experience, as well as of theoretical knowledge; and such a man we have in the publisher of this, who assisted in forming a school of industry, and an establishment for the poor, and has the constant inspection of both.

To give some idea of the plan of the present work, we will mention the heads under which the contents of this volume are classed.

1. Theory of providing for the poor. Including speculations on the causes and prevention of poverty. 2. Accounts of the establishment and spirit of particular institutions, and their effects. 3. Particular kinds of institutions for the relief of the poor. Establishments for the sick. Education of orphans. 4. Schools of industry. 5. Patriotic societies and establishments for the promotion of useful knowledge and employments.

*Jen. Allg. Lit. Zeit.*

ART. XXVIII. *Gottingen.* Dr. Fred. Ekkard has published an index to the second six volumes of Schlözer's *Staatsanzeigen*, which holds its course with unabated vigour. [See our Rev. Vol. V. p. 122.] More than half the 14th volume, published last year, relates to the revolution and insurrections in France, Brabant, Liege, and Hungary. Dr. E.'s index is remarkable for that order and fullness which distinguished the former.

*Jen. Allg. Lit. Zeit.*

ART. XXIX. *Berlin.* A second edition of Count de Hertzberg's public papers of the court of Prussia [see our Rev. Vol. II. p. 508.] is now publishing. To the first volume are added the treaty of peace between Prussia and Russia, dated the 5th May, 1762, and the friendly and

and commercial alliance between Prussia and the Ottoman Porte of 1761. *Jen. Allg. Lit. Zeit.*

## PHILOSOPHY.

ART. XXX. Jena. *Beyträge zur Berichtigung bisheriger Mißverständnisse der Philosophie, &c.* An Attempt to correct some Misconceptions of Philosophers: by C. Leon. Reinhold. Vol. I. concerning the Grounds of Elementary Philosophy. 8vo. 468 p. Price 1 r. 8 gr. [4s. 8d.]

This work contains not only many valuable elucidations of particular points of Kant's philosophy, but more full expositions of several, given by one who is not merely delivering the system of another, but thinks for himself, in his own manner. In it Mr. R. proposes to us his system of principles on which Kant's philosophy rests; and of such indeed as Kant has nowhere entered into, and which deviate from his system both in subject and method. It is, in fact, a further illustration and justification of his *Theorie des Vorstellungsvermögens*, which we have already mentioned. [See our Rev. Vol. VI. p. 362.]

*Jen. Allg. Lit. Zeit.*

ART. XXXI. Riga. A third edition of Kant's *Critik der reinen Vernunft* was published last year. It differs in nothing from the 2d edition published in 1787.

*Jen. Allg. Lit. Zeit.*

## MORAL PHILOSOPHY.

ART. XXXII. Jena. *Versuch einer Moralphilosophie, &c.* Sketch of a System of Moral Philosophy: by C. Christian Erhard Schmid. 8vo. 420 p. Price 1 r. 8 gr. [4s. 8d.] 1790.

It was necessary for the success of Kant's principles of morality, that a man of genius and understanding should show, as clearly as possible, their applicability to the nature, condition, and relations of man. This Mr. S. has attempted in a masterly manner, delivering a system of practical morality, deduced from Kant's principles; to do which, as he has done it, required a thorough knowledge of Kant's system, and a philosophical head.

*Jen. Allg. Lit. Zeit.*

ART. XXXIII. *Ueber die Untauglichkeit der allgemeinen und eigenen Glückseligkeit zum Grundgesetze der Sittlichkeit, &c.* On the Inutility of general or private Happiness, as the fundamental Principle of Morality: by Gottlob Christian Rapp. 8vo. 90 p. Price 6 g. [10½.] 1790.

This tract deserves the notice of those who interest themselves in the investigation of the subject. In it Mr. R. shows himself a man of abilities, and treats his antagonists with great candour, being, whilst he defends disinterested morality, a more acute and eloquent apologist for the moral system of self-love, than many of its professed champions.

*Jen. Allg. Lit. Zeit.*

## CLASSICAL LITERATURE.

ART. XXXIV. Gottingen. *Ex C. Plinii Secundi Historia naturali Excerpta, &c.* Excerpts from Pliny's Natural History, relative to the Arts, accommodated to Academical Lectures: by C. G. Heyne; to which are appended Notes by the same. 8vo. 64 p. 1790.



We receive with pleasure this beginning of an account of the acts of the ancients, as the prelude to a future commentary on them, for which we cannot but look forward with avidity. With respect to the philological value of this edition, we must observe, that the text of the passages extracted has received many emendations from old editions and manuscripts.

*Jen. Allg. Lit. Zeit.*

ART. XXXV. *Himerii Sophistæ quæ reperiri potuerunt: videlicet Eclogæ e Photii Myriobiblo repetitæ, et Declamationes e Codicibus Augustanis, Oxoniensibus & Vaticanis, tantum non omnes, nunc primum in Lucem prolatae. Accurate recensuit, emendavit, Latina Versione & Commentario perpetuo illustravit, denique Dissertationem de Vita Himerii præmisit Gottl. Wernsdorfius, in Athenæo Gedanensi quond. Prof. P. &c. 8vo. 1031 p. Pref. 50 p. Vit. H. 60 p. cum Effigie Editoris. Price 3r. 8g. [11s. 6d.] 1790.*

To this work is prefixed a life of Wernsdorf, by his brother.

*Jen. Allg. Lit. Zeit.*

ART. XXXVI. *Leipfic. M. Acci Planti Rudens, ad Editionum antiquarum Fidem, tum ad Criticorum Emendationes & ad metricæ Legis Normam passim resecta; Metro in singulis Versibus notato Appositione Apicum, in iambicis & trochaicis per dipodias, in anapæsticis, & creticis, & bacchiacis per monopodias. Accedit R. Bentleii de Metris Terentianis Σχῆμα, item Gabr. Faerni de Versibus comicis Liber imperfectus. Edidit Frid. Volg. Reizius. 8vo. 112 p. 1789.*

This last and most important work of the late Reiz will make him known to posterity as a critic of the first class. In his preceding labours his modesty rendered him too sparing of emendations, which is not the case in the present. We have remarked near two hundred passages in the text that have received amendments, and half of these appear to us to be from his own conjecture. This, at a time when an opinion prevails amongst philologists by profession, that the bold hand of Bentley rather injured than improved the text of Terence, is somewhat unexpected. We are sorry, that the authorities of the emendations are never mentioned, and that we have not so much as a preface to the work.

*Jen. Allg. Lit. Zeit.*

ART. XXXVII. *Commentarii de Litteris & Auctoribus Græcis atque Latinis, &c. A Commentary on Greek and Latin Literature and Writers, and Editions of Authors: by C. D. Beck. 8vo. 118 p. 1789.*

This is the first section of the first part, and includes the history of Greek literature. The second section will give the history of Greek authors: the second part will contain the history of Latin literature and authors in the same manner; and the whole will conclude with a dissertation on the genius of the Greek and Latin languages.

*Jen. Allg. Lit. Zeit.*

## HISTORY.

ART. XXXVIII. *Venice. Storia ragionata dei Turchi, &c. History of the Turks, and of the Emperors of Constantinople, Germany, and Russia, and of other Christian Powers: by Ab. Franc. Becattini. 6 vols. 8vo. 1821 p. 1788-9.*

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The chief object of ab. B. was to give an account of the wars in which the Turks have been engaged with various European powers. With the sources from which he has drawn it he appears well acquainted, and has used them with judgment. Many fabulous accounts, generally received, he has rejected; and is an able defender of the characters of some men, who, occupying a conspicuous place in the historic page, have been commonly held up in an odious light. He is, indeed, far from a slave to prejudice, religious or political. His style is easy and natural, and may be recommended to those who wish to exercise themselves in the Italian language. *Jen. Allg. Lit. Zeit.*

ART. XXXIX. Leipzig. *Neues Magazin für die neuere Geschichte, &c.* New Magazine for modern History and Geography, being a Continuation of Büfching's: by F. G. Canzler, Phil. D. and private Teacher of History, &c. at Gottingen. 4to. 390 p. 1790.

The publication of this useful work, by a man already esteemed, must be pleasing to every historian and geographer, as well as to the possessors of Büfching's magazine, and the present volume by no means leads us to form an unfavourable idea of its execution. One document, dated April 7, 1655, enables us to form some idea of the devastation occasioned in Germany by the thirty years war. In the small district of Bietigheim, in Wirtemberg, the number of men were reduced from 841 to 257: of 6191 acres of arable land before cultivated, 2480 were left without culture for want of hands: of 788 acres of vineyard, 617 lay waste: and 331 houses had fallen to ruin.

*Jen. Allg. Lit. Zeit.*

ART. XL. Hamburg. *Zuverlässige Beyträge zu der Regierungsgeschichte Friedrichs II. &c.* Authentic Supplements to the History of the Reign of Frederic II. with an historical Appendix: by A. Fr. Büfching. 8vo. 416 p. 1790.

Mr. B. appears to have been extremely industrious and lucky in acquiring the information here imparted to the public. It is divided into four heads. Population; revenue; trade; and military state. In the appendix are some anecdotes of the king, from the privy counsellor at war Schöning, that merited recording, and refutations of some false ones that have appeared.

*Jen. Allg. Lit. Zeit.*

#### BIBLIOGRAPHY.

ART. XLI. Eichstadt. *Opera variora quæ latitant in Bibliotheca Can. reg. coll. Eccles. ad S. J. Bapt. in Rebdorf, &c.* Catalogue of scarce Works preserved in the Library of the regular Canons of the collegiate Church of St. John the Baptist at Rebdorf, with Notes: by the Librarian. 4to. 342 p. 1790.

In this appendix to the *Monumenta Typographica*, [see our Rev. Vol. I. p. 254.] we find some rare books mentioned, amongst which are a New Testament [in German] printed at Augsberg, by H. Steiner, in 1533, and the original edition of Luther's Theses, fol. 1517. Mr. Strauß also mentions some books not to be found even in Denis's supplement.

*Jen. Allg. Lit. Zeit.*